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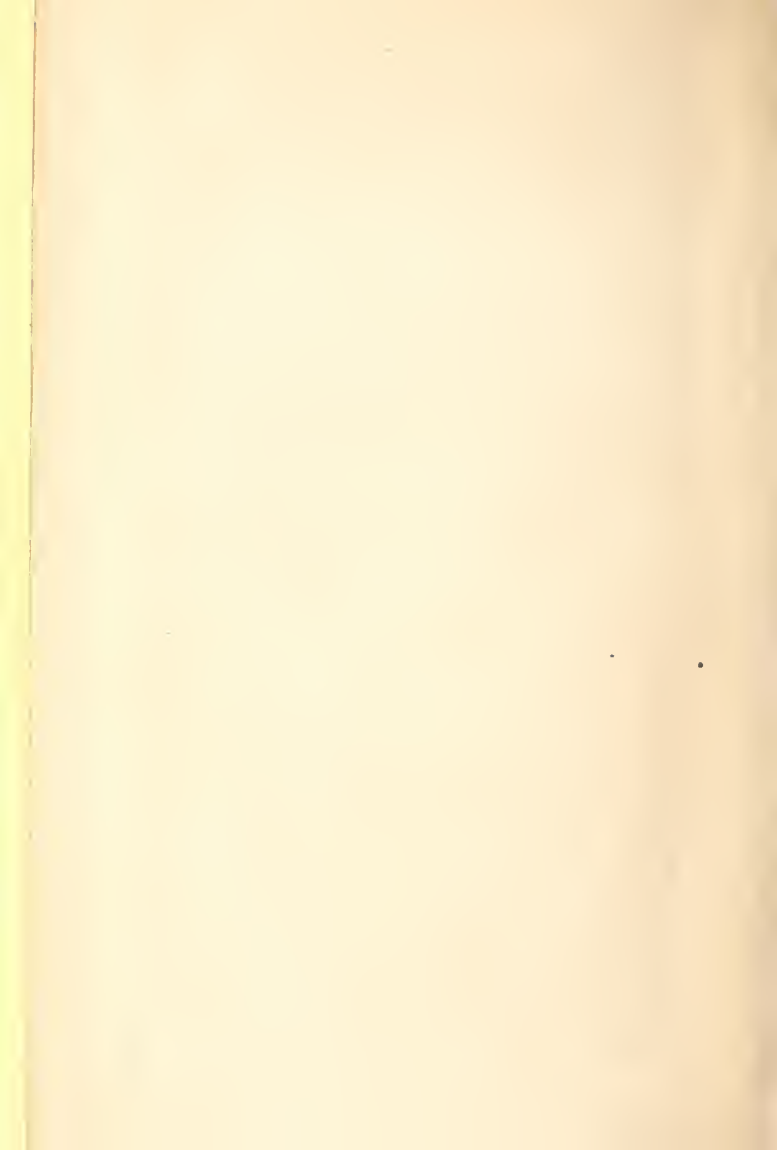
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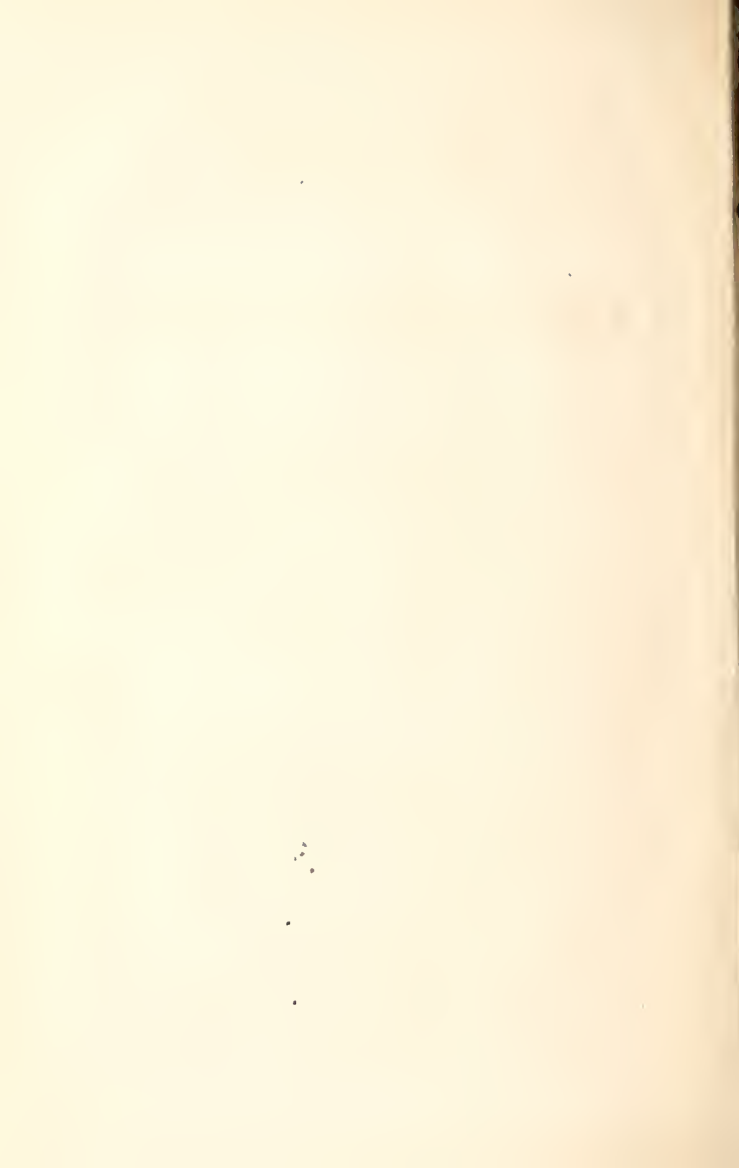
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MISSIONS

OF THE

Church Missionary Society,

AT

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AND IN

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RELIGIOUS AWAKENING

AT

KISHNAGHUR,

A STATION OF THE

Church Missionary Society,

NEAR CALCUTTA.



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RELIGIOUS AWAKENING
AT
KISHNAGHUR.

THE communications received by the Committee of the Church Missionary Society, relative to a Religious Awakening at Kishnaghur, a Station of the Society near Calcutta, are of such deep interest and importance, that it has been deemed advisable to publish them in a separate form, for the more general information of the Members of the Society, and of the friends and promoters of Missionary Labours at large. The information is chiefly derived from the Lord Bishop of Calcutta, and the Corresponding Committee of the Society at that place.

PREFATORY REMARKS.

The Rev. William James Deerr, one of the oldest Missionaries of the Society in India, having for some years observed the commencement and progress of religious inquiry in his Station of Kishnaghur, made a report of the same to the Bishop, at the close of 1838. His Lordship, not being able to visit the Station immediately, desired his Archdeacon, the Rev. T. Dealtry, to proceed thither, and make such inquiries and arrangements as might be suitable, under circumstances so important and encouraging. This the Archdeacon did; and, on his return, made to the Corresponding Committee the Report which is given below.

There may be persons who doubt the solidity and permanency of a work like that which is here described. The Committee would not be sanguine in entertaining unmeasured hopes with regard to the events alluded to: they would rejoice with trembling: they would unite caution with zeal. But there certainly does appear to have been so much of preparatory

work during the last few years, and the desire for Christian Ordinances and Instruction is evidently so earnest, that it is reasonable to believe that God is here opening a wide door for the immediate entrance of Christian Labourers. It is worthy of notice, moreover, that instances of this kind of religious awakening are not unknown in India, and in other parts of the world—that by such means it pleases the Great Head of the Church to maintain and to extend the influence of the Gospel—and that at such periods, and under such circumstances, He has frequently brought forward into action many of His servants, who have afterward laboured with the greatest zeal and constancy in His Church. However extraordinary, therefore, it may appear in the eyes of some persons, it is a work which may be expected to be renewed—and which actually is renewed—from time to time, in various parts of the visible Church. That it may lead to the most extensive and abiding results, both in India and in all Missionary Stations, is to be devoutly and

ardently desired. The great Enemy of souls is, indeed, ever on the watch to mar, or to retard, the revival of true Religion in the earth. To counteract his malignant purpose, and give permanency and efficiency to this work, is the earnest desire of both the Bishop and the Society.

The following is the Archdeacon's Report on the subject, dated Feb. 15, 1839 :—

Report, by the Ven. Archdeacon Dealtry, of his Visit to the Kishnaghur Station.

On the return of the Bishop and myself from the Straits, at the end of Nov. 1838, we received from Mr. Deerr, the Church Missionary stationed at Kishnaghur, an account of a wonderful excitement and inquiry, on the subject of Religion, among the Natives in several villages near the Sudder Station, at which he is appointed. Subsequent Letters to the same effect determined us to visit those villages, and to inquire into the origin and reality of the work.

The Bishop's duties, however, in Calcutta, prevented him from fulfilling his intention; but, at his request, I most gladly agreed to visit the scene of this work, and to make all the inquiry I could, in order that we might

judge how far it was the work of the Blessed Spirit of God.

Accordingly, on Feb. 8, 1839, I left Calcutta, in company with a Native friend, the Rev. K. M. Banerjea, for Kishnaghur. We arrived there on Saturday morning, the 9th. I was most kindly received by R. P. Nisbett, Esq., the Civil and Session Judge. As we could not go out to the villages before Monday, I endeavoured to obtain from Mr. Deerr as full an account as possible of the work which had brought me up. I received from him the following particulars:—

I. Number of Inquirers.

There are not fewer than fifty-five villages, containing, among them, upward of 500 families, who are convinced of their lost state as sinners, believe that the Gospel of Christ provides the only means of salvation, and are ready and anxious to be baptized into that faith. These families average about six in a family; so that there are not fewer than 3000 souls seeking admission into the Christian Fold.

II. Origin and Commencement of the Work.

He had heard, in the beginning of 1835, of a persecution against a sect composed partly of Mussulmans and partly of Hindoos. This sect was called “Kurta Bhoja,” Worshippers of the

Creator. They are derived from the sect of the Dervish among the Mahomedans; but have adopted, in addition, some articles of the Christian Faith. They worship only one God, have nothing to do with idols, and believe that God will come into the world in a human form. Mr. Deerr believes, that, in their present character, they are of recent origin. He heard that they bore the persecution against them with great patience; and thought that this was a proof of their sincerity, however erroneous might be their principles; and determined to pay them a visit, to inquire into their belief, and to direct them, if possible, to the true way of salvation. He accordingly went; and in the first visit was convinced of their sincerity, saw much that was good among them—much that he greatly admired—especially the love and affection which they had for one another. In speaking upon the Christian Religion, he did not think that there was much impression made; but he left them some copies of the Gospels, and determined to visit them again. He renewed his visit in the beginning of 1836. They received him more cordially, listened to him more attentively, and an impression was evidently made favourable to the Truth. After several visits of a similar nature, he asked to have Public Worship among them. They

agreed; but with considerable reluctance, as they were afraid of increasing persecution. After dinner, the inquirers assembled for Worship, and many of the Heathen joined them. They showed, however, great fear and timidity. The Missionary asked them, one by one, "Are you afraid to pray?" They replied, "No; we are not afraid."—He then said, "Let us pray:" the inquirers immediately fell upon their faces. The Heathen were startled at this, as they considered the very act of prayer with Christians an avowal of Christianity. Hence, all these inquirers were, from this time, considered as without the pale of Heathenism: their caste was gone, and they were looked upon as the followers of Jesus Christ. They were put under Christian Instruction; and, a few months after, were baptized. A most rigid persecution was now commenced against them. Their wives and children were taken from them by their heathen relatives, and only restored by an order from the magistrate. From this period the Truth prevailed more fully: others, of the sect especially above named, visited the Christians, and became more favourably disposed toward them, and invited the Missionary to preach the Gospel to them also. He complied with their request: Public Worship was established among them: many were convinced of

the truth of Christianity, and openly declared that this was “ the very thing which they had been seeking for.”

In 1838, the leading men in ten villages belonging to the Kurta-Bhoja Sect avowed their belief in the Gospel, and, after instruction, were baptized into the faith of Christ. They straightway confessed Him before the Heathen, and established Public Worship in their villages. This created great excitement and curiosity among their relatives and connexions. They attended the Worship, to know what it all meant: more violent opposition and persecution were the result, and every one that attended the Worship was considered a Christian. In one village the excitement was so great, that when the Missionary began to preach they anxiously inquired, “ What ! has the pestilence reached us also ? ”—An inquirer had two brothers, who fled from their homes, for fear of catching the infection. The man before whose house the preacher stood was turned out by the villagers, because they thought he had been the means of bringing the Missionaries to the village. But, as is usual in persecution, the Truth spread ;—the Christians were more in earnest, the inquirers multiplied, and the Word of God prevailed, so that whole tribes became obedient to the faith.—Here is the result. Some

of the sect have gone back again; but the greater part remain firm, and are now anxious for baptism.

In only one instance he has found that an individual professed himself a Christian from fear, and not from principle. This the man has since confessed. His father-in-law had become a Christian. He visited him, to talk with him on the subject. He was considered, for this act, a Christian; and was cast out by his neighbours, on his return. He has, however, since given good hope. From the first time of the inquiry, Christian Catechists and Teachers have been constantly among them. The Missionary has little doubt of the sincerity of most of them.

Here is his statement of the origin and progress of the work. It appears natural, and what we should have expected. We hope it is of God; but we would speak with caution, and wait to see further.

III. *State of the People.*

Mr. Deerr thinks, that out of the 500 families who are Candidates for Baptism, 200 of them are prepared for the Holy Sacrament; that is, about 1200 individuals. I proceeded to ask the following questions regarding them:—

1. Do you think that any secular motive

has influenced them in seeking to become Christians?

He thinks there may be, in some instances, a little; but nothing more than the Religion itself must indirectly present. It teaches love and sympathy, and to render assistance to one another in want, &c. This is the whole of temporal motive that he can possibly imagine. It is a religion of love. Many of the people at present are in distress; they were not so when they first offered themselves as Candidates for Baptism. This distress has been occasioned by an inundation, which has destroyed the crops throughout the district. The villages were all under water. Relief was sent to the suffering Christians, many of whom had been without food for days. The Missionary sent them rice, as far as his means would allow. The boats went over the fields, from village to village, distributing relief to the Christian Brethren, as far as they were able. The Heathen, on seeing this, said, "See how these Christians love one another! surely this is the true religion!" All this may have given an impulse; but he does not know how it could be otherwise. They have nothing but this mutual help to induce them to become Christians; but every thing else to discourage.

2. Have the 200 families, or the adult part

of the 1200 individuals, whom you think fit for baptism, an adequate knowledge of Christianity?

Their knowledge is not very enlarged, but he considers that it is sufficient for Candidates for Baptism. They know the elements of the Truth—for instance, that they are sinners; that, as sinners, they are subject to wrath; that God, in mercy, has provided salvation through His Son; that he who repents, and believes on Christ, shall obtain salvation; that it is the Holy Spirit alone who can make them see and feel their sins, and lead them to rest on Christ for the forgiveness of them; that there will be a resurrection of the dead, and a judgment of all men; that the righteous shall be saved, the wicked lost for ever; &c. &c. They can repeat the Creed, the Lord's Prayer, and the Ten Commandments.

3. Are they willing to forsake all for Christ, to give up their heathen habits, and to lead a life of self-denial?

They have already given proof of this, in what they have had to suffer: they expect persecution, and are prepared for it: they entirely renounce idolatry, and every custom and habit which the Gospel prohibits. In a word, they are desirous of putting themselves under the Christian Pastor, and attending to his godly direction in all things.

4. What is the present state of their temporal circumstances.

The majority of them, in common with all in the district, Christian and Heathen, along the Jelingha River, are in the most destitute condition—their poverty inconceivable. The inundation has entirely destroyed the crops. The second is coming, but they have little to hope for before March. If two or three thousand Rupees could be raised, in order to obtain seed for their ground, it would be the greatest blessing to them imaginable. They must borrow; and in getting it from the Zemindar, they will have to pay, at the least, 100 per cent. It is this which keeps them poor, when they are thrown back by the failure of the crops. He has not the least doubt but the money would be returned when the next crops are reaped. He does not think this would have the effect of inducing people to become Christians, and thus filling the Church with nominal professors.

5. How are the spiritual wants of these people to be supplied, should they be admitted into the Church.

(1) There are, Mr. Deerr, and Mr. Alexander, an European Catechist, who has lately been sent to assist in the Mission.

(2) Two Native Catechists, Paul and Ram-

dhun. These are of great importance, in reading the Prayers and Scriptures, Expounding, Catechizing, &c.

(3) There are six Readers. Their duty is simply to read the Scriptures and Catechize, to read Tracts, &c. They have been taken chiefly from the villages, are conversant with the manners of the people, &c., and are very useful in their places.

(4) The English Schoolmaster at Kishnaghur, Moodha Shoodun. He was partly educated at Bishop's College. Besides his duties at the English School, he renders aid, in visiting the villages, and reading the Service, &c.

These are all at present engaged; that is, 11 persons for the 55 villages. However desirous they may be to contribute all the aid which they can, it must be utterly inadequate to supply the most partial spiritual aid to all the villages: they could not even give the baptized one Service each Sabbath. Something, then, must be done, to provide more help, should the Candidates be ripe for baptism.

Here, then, is the statement—very inviting, it must be admitted. The great thing is, now, to see how far the facts may be relied upon, after, as impartial witnesses, we have examined the work, and instituted all needful inquiries on the subject. I am thankful to say, that our

friends, the Rev. Messrs. Weitbrecht and Sandys, have met us here; so that there will be a large party of us, to examine the Candidates, &c. May God give us wisdom and prudence; and may we find that He is indeed working for His own glory, and openly displaying His Truth in the sight of the Heathen! On Monday we visit the villages.

Visit to the Villages.

Saturday Evening: Feb. 9, 1839 — After a pleasant Sabbath-day at Kishnaghur—on which I preached twice to the residents, and administered the Holy Sacrament of the Lord's Supper—we set off to visit the villages, and to judge how far we could concur with our friend, Mr. Deerr, that the work was of God. There were of our party, myself, the Rev. W. J. Deerr, the Rev. K. M. Banerjea, the Rev. J. J. Weitbrecht, and the Rev. T. Sandys. The two last-named gentlemen we very providentially and unexpectedly met at Kishnaghur: they had heard of the work, and came to see what things God had wrought. We were out three days; visited four of the principal villages; and baptized in them between five and six hundred persons, including women and children. As the work was nearly of a similar character in all the villages, it may perhaps be sufficient to give the proceedings of one of them more in detail;

as from that a fair judgment may be formed as to the rest,

We first went to Anunda Bas, a large village about ten coss from Kishnaghur. At this village there were about sixty families seeking Christian Baptism. On our way to it, we had to pass near a small village named Bengal Chu, where there are several families seeking the Truth. They surrounded our palanquins, and earnestly desired that we would not pass them without giving them some Service. The Missionary Brethren were struck with what they considered their earnestness and sincerity. It was something new, to see Bengalees thus pressing for Christian Instruction. We could not comply with their request; as our arrangements had been formed, and such important duties depended on them. We desired, however, our friend Krishna Mohana Banerjea to stay and give them a short address, and then to follow us; with which request he readily complied.

We arrived at Anunda Bas about twelve o'clock. Arrangements for Service were made; and the inquirers assembled in a small compound before a native hut belonging to one of the Christians. A kind of screen from the heat was made, by cloths being thrown over poles. There was a large number present. The Can-

didates for Baptism were placed in the front, in rows. We commenced by singing a hymn. I then addressed them; Krishna Mohana Bannerjea interpreting for me. I told them, that the Bishop, with other Christians in Calcutta, had heard that God had put it into their hearts to abandon their idols, and to embrace Christianity; that we earnestly hoped that it was the work of God upon their hearts—that no temporal motives had induced them to so serious and important a step—that they had well weighed and fully understood the duties and obligations of the Christian Religion—and that it was with the conviction of their sinful state, of the salvation of the Gospel, and of the difficulties which they would have to undergo, that they had resolved to become the followers of Christ—that then, and then alone, could they expect it to become a blessing to them, and we should be able to rejoice in their conversion. I expressed to them how thankful I felt that theirs was the first village which we had visited; that I hoped its name was a token for good; and that if they became sincere Christians, real believers in Jesus Christ, it would truly be “Anunda Bas,” that is, the “Village of Joy;” for Christianity was the religion of happiness and joy. But as no good could be expected without the Divine Blessing, before proceeding

further I requested them to join in earnest prayer for that blessing, and that they might have the Spirit of God to teach them. Mr. Sandys then offered up the sacrifice of prayer and thanksgiving ; and never did I see a greater apparent seriousness. The poor people, prostrate on their faces, made their responses in the most solemn and audible manner. Mr. Dcerr next gave them an affectionate and earnest address upon the necessity of feeling their state as sinners, of believing in Christ, of renouncing their old habits, and of obedience to the Son of God. His subject was, *As many of you as were baptized into Christ have put on Christ.* We then proceeded to the most important part, the examination of the Candidates for Baptism. They were questioned as to their knowledge of their own state and condition—of their responsibility to God—of the character of God—of Jesus Christ—of the Way of Salvation—of the obligation into which they were about to enter, and especially in reference to their motives, their expectations, and their future habits. On these and other topics they gave as satisfactory answers as could have been expected : it rather exceeded, than came short of, what we had looked for. Two were found deficient. One, an old man of a fine open countenance, could not repeat the Fourth Com-

mandment. He said he had it in his heart; but being an old man, he could not learn so rapidly as younger men could. We spoke to him with affection; but thought it better to adhere to the principle which we had laid down; viz. that the catechumen should be able to repeat the Lord's Prayer, the Creed, and the Ten Commandments. I then asked the Missionary Brethren if they thought "that any could forbid water that these persons should not be baptized?" It was the unanimous opinion that they ought to be received into the fold of Christ. The solemn ordinance was then administered by the Brethren present. About 150 persons, I think, were baptized: of this I shall know, from the Catechist, Paul.

Krishna Mohana Banerjea, at my request, then addressed the newly-baptized on the solemn engagements into which they had entered; pointing out to them, 1. What they had been: 2. What they now were: 3. What their conduct in future ought to be. Mr. Deerr then addressed the Heathen: and the Blessing having been pronounced, the Congregation was dismissed.

At three more villages, viz. Bana Bund, Parparah, and Sholah, we went through similar Services; examining and admitting Candidates, exhorting them to stedfastness, &c. Altogether

ther, there were, in three days, about 560 admitted to Baptism. There may be many among the inquirers who have been influenced by wrong motives—many who do not fully understand what they are doing—many who have joined because their families did so.—I understand, that in some of the more distant villages the Missionaries found much ignorance and secularity prevailing, more than at the nearer and larger villages; but with the greater number, I firmly believe there is a desire to obtain salvation. I fully agree in the sentiments which one of the Clergy present, the Rev. Krishna Mohana Banerjea, who best knows the native character, has expressed. He observes: “The very great number of those who have placed themselves under Christian Instruction, the earnestness with which some of them spoke out their feelings, and the interest with which they heard the word, together with the great gratitude which all of them seemed to feel on account of our visit, are comforting proofs that the Lord is in the midst of them. The satisfactory answers, which were returned to our questions by the Candidates for Baptism, confirm the favourable opinion to which the other circumstances lead; especially if we consider, that the men were, with few exceptions, unable to read, and had seldom

opportunities of hearing the Word of God, in consequence of their distance from Kishnaghur, and the want of resident Catechists among them. It is scarcely possible that so many individuals would come forward simultaneously to profess a religion which must expose them to persecution and trouble, if they were not influenced by sincerity of heart and purpose. I cannot, therefore, help inferring, that the work is of God, who hath declared His salvation, and openly showed His righteousness in the sight of the Heathen.

Want of Additional Teachers.

But now, what is to become of these newly-baptized converts? It is evident that the work must be followed up by placing faithful Pastors, Teachers, and Schoolmasters, at the several villages. Without something of this kind, all will fall back again. I do not feel a doubt, if the work be thus carried on, and a Christian Teacher, zealous, prudent, patient, active and affectionate, placed at each of the principal villages, that, in the course of very few years, they would be entirely Christianized, and present as pleasing and delightful an aspect as our Christian Villages in England did at the time of the early propagation of the Gospel among us. But where are these Teachers and Pastors

to be found? One of our dear friends, Mr. Sandys, said, "Have faith in God, whose work it is: He will provide." I confess my faith here falters; and I have need to say, "Lord, increase my faith!"

We have, for the fifty-five villages, only one Missionary and one European Catechist, two Native Catechists, six Readers, and one School-master—eleven Teachers, of all kinds, for the whole; not near sufficient to give one Service on the Sabbath-day to the inquirers in the different villages. Our friends, Mr. Sandys and Mr. Weitbrecht, have each promised two additional Readers. It remains now to dispose of these in the best possible manner. An excellent Catechist should be placed at the principal villages, and a Reader at each of the others, according to their numbers and importance. The work of the Catechists should be, to read the Service twice every Sunday, and to explain, after it, a portion of the Scriptures—to catechize the people—to visit them in the week-days—to give them a Service every evening; the Readers to perform some portion of a similar duty, as far as they are able. A Monthly Report of their labours should be furnished to the Missionaries, and forwarded by them to the Committee, with their own Journal. The European Missionary and Cate-

chist will travel from village to village, looking after the Native Catechists and Readers, examining the inquirers, encouraging, strengthening them, &c. But, besides all these, there should be an excellent School formed, at one of the chief villages, for the children of all the Christians : and all the children should be taken, who are above six years of age, from all the villages, and a real good foundation laid in the training of these children. There has been a deficiency in all our Missions, in this respect, from the beginning. I should recommend that at Anunda Bas a good School-room should be raised ; and a house, with two or three rooms in it, adjoining, for the master, and the children from the other villages. The Schoolmaster, Moodha Shoodun, now stationed at Kishnaghur, is well qualified for this duty, and might enter upon it without delay ; another being sent from Calcutta, to take his present appointment. Moodha Shoodun might also be appointed to read the Service at one of the adjacent villages on Sunday. But I feel assured that the Committee will do all that is in their power to meet the call now made upon them. The fields are, indeed, *white unto the harvest*. It well becomes all who love the Saviour's cause to pray that He would *send forth Labourers* into His vineyard, and to put forth every energy in the

work. May the Lord God crown the whole with His abundant blessing, and cause righteousness and praise to spring forth before the nations! Amen.

Views of the Bishop of Calcutta on this Religious Awakening.

A Special Meeting of the Calcutta Corresponding Committee was held at the Bishop's Palace on the 27th of February, in order to deliberate on the course to be adopted, with a view to meet the extraordinary state of things at Kishnaghur. The Bishop was on this occasion requested to communicate the facts of the case, and the feelings of the Corresponding Committee, to the President of the Society. Although it will involve some degree of repetition, the Letter of his Lordship to the Earl of Chichester is given almost entire; as it may be regarded as a kind of authoritative comment on the whole subject. His Lordship writes, on the 27th of February, as follows :—

I have this morning promised the Gentlemen of the Church Missionary Calcutta Committee that I would represent to your Lordship

the urgent need of additional European Missionaries in the Station of Kishnaghur, which has been created by the extraordinary promises of success which the goodness and grace of God have been lately opening to the pious subscribers of the great Society over which your Lordship presides, in that particular field of Missionary Exertion. I fulfil my promise at the instant; lest the pressure of incessant duties, which, wave after wave, roll over me, should defeat my purpose.

It was just before Christmas last, that the Rev. W. J. Deerr, hearing that I had returned from the first division of my Second Visitation, sent down a Catechist, to entreat me to come up to Kishnaghur, and advise him how he might best proceed with the large and increasing numbers of Candidates for Baptism who had applied to him from all the villages around. He described himself as quite overwhelmed.—I wrote to him a few lines instantly, to “comfort him concerning his faith;” and promised him to visit his Station the moment I could get away from Calcutta. I begged him to answer me, in the mean time, eight or ten questions also, that I might judge the better of the blessed appearances of which he spoke. On the receipt of his reply, I was struck with amazement and admiration of the grace of God—I could scarcely

believe the accounts, for joy. There seemed to be hundreds being "born at once." Finding that I was unable, however, to leave home, from an unexpected crowd of duties, I begged of the Archdeacon to go down without delay, and bring up a full statement of the position of things, that I might submit it to the Church Missionary Corresponding Committee, and advise with them how to meet the rising demand for help. The Archdeacon has just returned; and the meeting of the Committee took place, as I have intimated, this morning: and I am now redeeming the pledge which I made of communicating with your Society, through its honoured President, without an instant's pause.

It appears that between fifty-five and sixty villages are thirsting for the waters of life, in a greater or less degree: they stretch to the north and north-east of Kishnaghur on the Jelingha, to the distance of forty or fifty miles, and to the south-west fifteen or twenty. The numbers described as prepared for holy baptism—in various measures of course—are between 3000 and 3500. The Archdeacon assisted himself at the reception of about 500 souls, including women and children, into the Christian Church: and there seems the fairest prospect, if we can but enter at the *wide and effectual door* in time, that not only these 3000 or 4000, but the whole population of the fifty or sixty

villages, may receive the Christian Faith, and resemble our Christian villages in the times of our Anglo-Saxon forefathers in the 6th and 7th centuries. Such a glorious scene has never yet been presented to our longing eyes in Bengal! and, after making all deductions for over-statements, sanguine hopes, the existence of secular motives, and the instability of large numbers—nay, after allowing for the influence of the temporal relief which was exhibited to the sufferers, Christian and Heathen, by one of those inundations to which the sandy banks of the Jellingha are peculiarly liable, and which occurred during the progress of this religious awakening, and which excited a natural admiration, as it ought to do, in the neighbourhood, and contributed to augment the number of our inquirers—admitting all this, and as much more as the most timid observer can require, it still appears that a mighty work of Divine Grace is begun—a work wide and permanent, as we trust—a work marking the finger of God—a work which will demand, and warrant, and repay, all our pastoral care, anxiety, and labour—a work for which our fathers in India, Brown, Buchanan, Martyn, Thomason, and Bishops Corrie, Middleton, and Heber, would have blessed and praised God, in the loudest strains of gratitude and joy.

I am the more struck with this great event,

because somewhat similar ones, though on a far smaller scale, have been taking place in the Missions of the Incorporated Society for Propagating the Gospel, around Janjera and Barripore. I suppose like hopeful appearances more than once blessed the labours of Swartz. The early tidings from Tinnevelly were not very different, also, as I imagine. We have reason, therefore, to be doubly grateful for every recurrence of these harbingers of the day; and, at the same time, to be doubly watchful, in guarding and training these tender plants, lest they should be nipped by Satan's temptations, or pine away for want of moisture. The fearful relapses of Native Converts and whole flocks, when destitute of adequate instructors, in all parts of India, and after the lapse of a very few years, is a sufficient indication to us of that wonderful connexion in the system of means, which we all acknowledge in theory, but which is no where so prominent as in our labours in a Heathen and Mahomedan Land. Every thing depends, under God, upon incessant culture—and culture by European Missionaries—at least in the actual state of things around us, in this heathen and prostrate country.

But this leads me to present to the Society a sketch of some of the facts which have occurred; and which will enable them to judge

for themselves of the accuracy of my own impressions. Possibly I have felt and spoken too strongly.

About four years since, the Rev. W. J. Deerr, Missionary at Kishanegore or Kishnaghur—"the Town of Krishna" no longer, I trust; but rather Anunda Bas, "the Village of Joy," according to the name of the first spot where the blessed baptisms took place—having heard that there was a body of persons, partly of Hindoo and partly of Mussulman origin, who professed to worship the one true God, and who were exposed to persecution on that account, went to their principal village and spoke to them of the Gospel, but apparently with little impression: he left copies, however, of the New Testament behind, as silent Missionaries; and promised to see them again.

In 1836 he was more cordially listened to—he had repeated interviews—they consented to unite in prayer to Jesus Christ—they begged for Christian Instructors.

Five heads of families were baptized by Mr. Deerr, at his visit the following winter, 1837. A fierce persecution had broken out: their wives and children were forcibly torn from them, and only restored by the interference of the Magistrate. From this date, however, numbers began to flock around the new Chris-

tians—the tidings spread—the young converts became each of them Missionaries—one told his brother, another his mother and sister, like the primitive disciples, “We have found the Saviour.” Thus the information reached to the extremities of the connexion, for the whole body or sect are connected by intermarriages.

In 1838, the leading men in ten villages, including with their families probably 400 or 500 souls, openly embraced the doctrine of Christ; and, after some months’ further instruction, were baptized: these began from that time to celebrate Christian Worship among themselves, and keep holy the Lord’s Day. A keener curiosity was thus excited among the connected family or tribe, and more rigid persecution followed. But the flame was so far from being extinguished, that it burned only the brighter, and spread with more rapidity: whole neighbourhoods came over to the Christian Fold, and prayed for instruction in the new religion. Mr. Deerr did what he could, but said little to any one.

In the present winter, 1839, a devastating inundation plunged the whole agricultural population, in a moment, into the most profound distress. Christianity, feeble as it was, produced its immediate fruit: help was afforded: Mr. Deerr stripped himself even of the little fund

indispensable for his own necessities and those of his own children, to administer to the sufferers. The Christian Villagers went about in boats over the deluged fields, to see how their brethren did. The neighbours said, "There, see how these Christians love one another! for us, poor fellows, no one cares. Of a truth, there is the true religion among these people."—Your Lordship will here again recognise the scenes of Primitive Christianity.

This was the occasion of Mr. Deerr sending down the Catechist to me at Christmas: the distress was so great, that he was unable to relieve it; and the number of inquirers after Christianity, and of Candidates for Baptism, was still more overwhelming and exciting.

The Archdeacon Dealtry cheerfully went, and supplied my lack of service: he took with him the Rev. Krishna Mohana Banerjea—whom I ordained in June 1837; and he found there the Rev. J. J. Weitbrecht and the Rev. T. Sandys of Burdwan and Mirzapore, who had been attracted by the tidings, and came, without concert, to give what aid they could to such a work, at such a moment.

The Archdeacon informed himself, before he proceeded to the villages, of the origin and history of the sect from which the chief body of inquirers and Christians had sprung. It

appears that they have been about sixty years settled on the banks of the Jellingha. They called themselves "Kurta Bhoja," Worshippers of the Creator. They had some connexion with the sect of the Durbeshas, or Dervishes, supposed to abound in Persia. They had a firm notion of one Supreme Being—they rejected, with abhorrence, all idolatry—they held very slightly, if at all, by caste—they considered the test of proselytism, not eating, but uniting in prayer to the one true God. They thought, also, that the Deity was to appear, or had appeared, in human form. The persecution which they endured seemed to argue the importance which they attached to their creed, and their sincerity in following it. Mr. Deerr thinks it will be found that some early Christian Missionary had visited them, the tradition of whose instructions had come down to the present generation. More light will be cast on their history, doubtless, by further inquiry. To the grace of God only must we ascribe the faith which receives Christianity aright; as is evident from the bitterness of Islamism, with all its fine theory of the Unity of the Divine Being.

On reaching the first field of labour, the Archdeacon, assisted by his Brethren, proceeded to examine the Candidates for Baptism—about 160 were placed in rows—at the vil-

lage of Anunda Bas. Their replies were most affecting. They evidently showed an acquaintance generally with the lost estate and sinful nature of man—with the incarnation and holy life of our Lord Jesus Christ—with His atonement—with the doctrines of justification and sanctification, in their substantial import—and with the necessity and duty of following His example. Jesus Christ was the beginning and end of their religion. Prayer to Him was the test of discipleship. The moment any one fell down and called on the Name of the Lord Jesus—the Society will recognise again the Apostolic Faith—he was gathered into their number. They appeared, in short, so far as could be judged, under the influence of the grace of God. They had learned the Ten Commandments, the Lord's Prayer, and the Creed, together with Dr. Watts's First Catechism. They knew that the Son of God appeared in human form, and died to save them—that there is salvation in Him, and in no other—that to believe in Him is the way to obtain this salvation—that nothing can be done without the Holy Spirit's influence—that there will be a resurrection of the dead, a final Judgment-day, a reward for the righteous, and punishments for the wicked. It appeared further, so far as could be ascertained, that they were

willing to forsake all for Christ, and endure whatever persecutions might come upon them : nor could the Archdeacon and our friends discover that they were influenced by temporal motives, except so far as *godliness*, having *the promise of this life*, inseparably brings them with it. The inundation may have given an impulse to some ; and time will show further to what extent this has gone : but the greater part had professed to be inquirers after Christianity, and numbers of them had been baptized, in 1837 and 1838, a year or two before the inundation occurred.

The result was, that the Archdeacon said to the Rev. Missionaries, *Can any forbid water, that these should not be baptized, who have received the Holy Ghost, in His sanctifying influences, as well as we ?* And, upon their unanimous opinion, holy baptism was administered according to the forms of our Church ; first to the 160 then assembled ; and then, at three other villages, after like examinations, to about 380 or 400 more. These, together with the little companies which had been received into the Church in 1837 and 1838, may amount, including children, to nearly 1000. About 1500 or 2000 more lay so far distant, that it was impossible to visit them at that time. Messrs. Sandys, Weitbrecht, and Mohana Banerjca, how-

ever, went to several villages; and found the same eagerness for instruction, but far less attainments in Christian Knowledge: they were inquirers only. Those baptized were catechumens—most of them for more than a year—under the instructions of Mr. Deerr and his Native Catechists and Assistants. The rest are in earlier stages.

But enough, My Lord, of these details, into which many errors may have crept. You shall have more accurate particulars, as soon as we can ascertain them. I am sure, however, that you will partake of the joy and gratitude to Almighty God, which filled every heart at the Corresponding Committee Meeting at Calcutta, as the narrative was given, partly from Mr. Deerr's Letter to myself, and partly from the notes made on the spot by the Venerable Arch-deacon. Solemn acts of praise were devoutly offered up; and it was determined to strain every nerve to meet the Divine Goodness, and to cultivate the opening fields of usefulness. Mr. Alexander, a Catechist at Kishna, had already been removed to Kishnaghur. Mr. Weitbrecht had promised two Catechists; Mr. Sandys two others. I proffered the first-fruits of my Begum Sumroo's Fund at Bishop's College—a very pious Native, Brijonauth Ghose. There were already one Schoolmaster, two Catechists,

and five incipient Catechists, with Mr. Deerr. The whole instant body of Teachers would thus be, (1) one Missionary, Mr. Deerr; (2) one English Catechist—whom the Committee solicited me to admit as a Candidate for Holy Orders—Mr. Alexander; (3) and eleven or twelve Native Catechists: *but what are these among so many?*—fifty-five or sixty villages—3000 inquiring souls—a population all around pressing to hear the Word of God—flocks, upward of 1000 already baptized—distances of fifty or sixty miles on the east, thirty-six on the north, and eighteen on the west of Kishnaghur to be traversed! Such circumstances demand at least three European Missionary Clergymen, three Schoolmasters, and thirty Catechists; and these are little enough for the effective work before them.

But before I venture to suggest any particular measures with reference to these urgent demands, your Lordship will rejoice to hear a few particulars concerning the general state of your Missions, and Corresponding Committee, in my division of your evangelical labours in India—the diocese of Calcutta.

I have now been acquainted intimately with all your Missions, and most of your Missionaries—I believe I may say nearly all—for between six and seven years; nor can I conceive of any

Clergy more admirably adapted, as a body, for their sacred work than they are. With a difference of talent and cast of mind, I know of no difference in point of simplicity, of piety, zeal, love for souls, disinterestedness, diligent labour, affection for each other, attachment to the Natives, prudence, fortitude and resignation under a thousand privations. They are, indeed, men of God.

In addition to this substratum of good in your Missionaries, the first rough preparation work is now, after twenty years, a good deal got through—the buildings, compounds, institutions, schools, chapels, are erected—the impression on the vast native population around, as at Burdwan and Benares, is beginning to be acknowledged—the European Gentry's ignorance or prejudices are subdued—the Magistrate's friendly, but righteous aid, is experienced—the translation and circulation of the Scriptures, with the munificent aid of the British and Foreign Bible Society, is advanced—the communication of the Christian Doctrine, by the means of their children at our Schools, to their parents, and also by the conferences held in the bazaars, as well as by the direct preaching of the Gospel, is in full train—some, yea, many souls, I may say, have been *added to the Lord*, also, *of such as shall be saved*.

Another important feature is, the Orphan Asylums, in which the most remarkable success of Mrs. Wilson has led the way, and which have been nourished by the necessities created in the famine-stricken provinces: these are preparing a body of intelligent Native Christians for the next age; are furnishing a specimen of the Native Female, when trained and educated in the Christian Faith: and are breaking down the barriers of caste, with a mighty but imperceptible inroad.

Thus, all is waiting for similar visitations of mercy with that which has led me to the present Letter. That very curiosity, that very spirit of inquiry, that very feeling of interest in the subject of Christianity, which is now awakened at Kishnaghur, is what our Brethren are praying and longing for with eager and unceasing anxiety; and this may serve to show us the immense importance of this spirit of inquiry, and also the humble thanksgivings we owe to God, for the distinguished mercy.

Nor is there any thing to prevent similar outbursts, at any given moment, and at any place. Benares, with her 500,000 Brahminical Devotees, may desert the point of the Trident of Shiva, for the Divine Redeemer and His Cross. The city of the Imperial Akhbah (Agra) may quit its gorgeous Tuj for the Christian-

Mission Chapel; and the commencement of grace, begun under the honoured and beloved Bishop Corrie, and apparent in Abdool Messeeh and his flocks for a season, may revive, after so long a decline, under your present Missionaries.

The importance, therefore, of the events at Kishnaghur, vast as it is in itself—for the value of a single soul who can estimate?—is elevated much higher by the relative position of your other Missions, and the hopes which they serve to enkindle of the further effusions of the Blessed Spirit.

The Bishop, while remarking on the insufficiency of Native help, when unsupported by European Missionaries, proceeds to observe :—

But your Lordship will remind me, that I promised to offer such suggestions as occurred to me, for the supply of the immediate demand of help at Kishnaghur. Three European Missionaries, I apprehend, are indispensable. They would soon acquire enough of the language to be of essential benefit. And even their going round frequently to each village, and aiding the Native Catechists, and addressing the flocks for the first twelvemonth, through an Interpreter, would be of incalculable moment. India hangs upon European intellect, firmness, and

matured piety, under God, for every thing spiritual, abiding, holy, influential.

From the number of your own noble Youth in England, your Lordship and the Society must look to supply this mighty occasion, which the providence of God has vouchsafed to a thousand, yea, ten thousand prayers, poured out during the nearly forty years of your labours as a Missionary Body.

The thirty or forty Catechists who will still be wanted, God will raise up by degrees. Extinguish all unbelieving fears. *His arm is not shortened, that it cannot save, nor His ear heavy, that it cannot hear.* The Apostle intimates, that Titus would find, in every one of the hundred cities of Crete, men fit to be ordained by him to the Priesthood, or Body of Presbyters or Elders. And if so, then we may hope that, now, initiatory Teachers and Catechists, to resound the Name of Jesus in catechetical response, may gradually be found. Novices, "Neophytes," they must at first be; and therefore not to be thought of as Candidates for Holy Orders, *lest, being lifted up with pride, they fall into the condemnation of the devil.* In the mean time, the three European Schoolmasters to whom I adverted, if you can be happy enough to meet with suitable persons, will be *precious as the gold of Ophir*, and Catechists and Schoolmasters

may hereafter *purchase to themselves* higher degrees in the Church.

His Lordship then earnestly appeals to the Universities of our land, in the hope that “they will *confer* no longer *with flesh and blood*”—“and that England will not desert the conjuncture of grace, now that it seems to have arisen.” His Lordship proceeds:—

Surely the love of Christ, the zeal of the Gospel, the glory of the Cross, the patience of the Kingdom of God, the self-denial of the Spirit, the right estimate of Eternity, the bright dawn of Prophetic Bliss, the full accomplishment of the purposes of Grace, are not all observed in England, the glory of the Western world, and the brightest of our Protestant Churches! Surely the case only needs to be fairly stated, and our petty selfishness and excuses to be dismissed, to ensure the voluntary offer of an adequate array of Missionary—not *Martyrs*, but—*Labourers*!

Your Lordship will forgive my warmth. I stand, as it were, the Advocate of 3000 Inquirers before your table, who cannot plead for themselves. I represent before you the teeming population around these inquirers and

catechumens, who are waiting, as it were, for the Kingdom of God. Opportunity is the golden spot of time. I may to-morrow be myself silent in the grave. The Society may wait in vain the recurrence of such a glorious opening as this, if the present moment be allowed to slip by. Thirty years back, we had not Delhi : we have now the Indus, and the Punjāb, stretching itself in our view. A century since we were unknown in Hindoostan : we are now its masters. To hope to occupy this vast territory is fruitless, unless as we enter vigorously, and joyfully, and with gratitude to God, the particular *doors of utterance*, as they unfold their golden hinges before us.

His Lordship adds, in a Postscript—

Since writing the above, a Letter is come in from Mr. Alexander, whom I mentioned as recommended to me by the Committee—and most joyfully shall I act on the recommendation—as a Candidate for Deacon's Orders : it is dated Ranabauda, near Kishnaghur, Feb. 28th. He informs us, that a great change of character is perceptible in the converts, in their desire for instruction, their constant attendance on such Means of Grace as they possess, and in the love they bear to each other. Females, who a short time since would not have quitted

their own private apartments, now bring out the rice and vegetables for the Brethren passing by, and overtaken by the night. Travellers, fatigued with a day's journey, will sit down and sing hymn after hymn, which they have committed to memory. "It is delightful," says Mr. Alexander, "to hear the whole company join in; and this in a place where ignorance, idolatry, darkness, selfishness, and the destructive precepts of the False Prophet had reigned triumphant. I do trust," he continues, "that a glorious work of grace has been begun; but the almost entire want of Teachers is most distressing. The people have no one to instruct them; and numbers of enemies are stalking about to and fro, accusing the Christians of having left light for darkness. The fields are white for the harvest, but Labourers there are none scarcely."

It is my intention, if Providence should permit, to go up to Kishnaghur, and hold a Confirmation for such of the newly baptized as may be of age, and prepared: this will be toward the end of October, on my way to Burdwan, Gorruckpore, Hazeerabagh, Allahabad, Meerut, the Hills of Mussoure and Simla, Leodrana, Kurnaul, Delhi, Agra, Bareilly, Cawnpore, Ghazepore, Dinapore, &c., a circuit of more than 3000 miles, which will occupy me

from Oct. 1839 to March 1841; and which I visited four years since. I need not say, I entreat your prayers for me.

The Rev. Frederick Wybrow, Secretary of the Calcutta Corresponding Committee, visited Kishnaghur in May last; and on the 7th of that month thus records his views of the work of grace:—

I have just returned from a visit to Kishnaghur, and am able to speak with satisfaction of perhaps nearly three thousand persons, either Christians, or desirous of becoming so.

I have every hope, from what I learn, that a portion of these are persons really concerned about their souls; but as to the majority, we should speak with some caution.

Inundations ruined the crops of the people for two seasons; dreadful distress was the consequence. Our warm-hearted and affectionate brother, Mr. Deerr, exerted himself to be of use to the miserable and distressed, and thereby attracted the regard and attachment of many. To these circumstances may be traced, without doubt, the determination of many to attach themselves to the Christian Missionary; and it remains, that, with the most sedulous diligence, he endeavour, in dependence on Divine help, to

instil the Word of Truth into the minds of those whom the providence of God has induced to put themselves under our care.

The Rev. John J. Weitbrecht, a Missionary of the Society in the Burdwan District, in the neighbourhood of which Kishnaghur is situated, thus writes concerning the state of the people on the 8th of July last :—

You will, long before this, have heard the pleasing news of the conversions in the Kishnaghur District. Our Brother Deerr has been highly favoured. I assisted him, in February last, in baptizing some 500 individuals. If the new Congregations can be properly provided with Teachers, they will prosper, I hope, though we must expect that some will fall away. The Kurta Bhojas (worshippers of the Creator) are a very remarkable sect. The Lord appears, by them, to prepare an entrance for the Gospel among the inhabitants of Bengal. The two great pillars upon which the structure of Hindooism rests—the worship of idols and caste—are overthrown by them. They are on the increase everywhere. I have found them in many villages of the Burdwan District; and their leader, a very intelligent Brahmin, came

one Lord's Day to attend Divine Service in our Bengalee Chapel on the Mission premises. He appears well disposed toward Christianity; and I hope he, with several others, will receive grace to believe in Jesus, and confess His Name before the world. The same individual informed me, that the number of their adherents amounts already to upward of 200,000, in various districts of Bengal. They are most numerous along the banks of the Hooghly River.

The deeply-affecting communications relative to this subject were taken into the serious consideration of the Committee; who immediately resolved to render all the aid in their power to supply the urgent wants of Kishnaghur. One Missionary, the Rev. C. H. Blumhardt, formerly engaged in the Abyssinian Mission, and then on his way to India, was appointed to this Station. Mr. Blumhardt reached Calcutta in the beginning of August. Two other Missionaries, who sailed from this country for Calcutta last February—the Rev. Messrs. Lipp and Krauss—would be disposable for Kishnaghur.

The Bishop, in a Letter dated Calcutta, August 22, 1839, remarks—

There will be five European Missionaries at Kishnaghur, when the two, Mr. Lipp and Mr. Krauss, are added to the three now there; Mr. Deerr, Mr. Alexander—to be ordained in October—and Mr. Blumhardt. It is the first Station I hope to visit this winter, in my sixteen months' tour; and then I hope to write to the Society more at length. The nurture of this young plantation lies nearer my heart than any other thing in India: First, Because it is the Juncture: Secondly, It seems to be the Lord's doing, peculiarly: and, Thirdly, Past experience teaches us, that without assiduous culture all will soon fade. *How* this is, I cannot say; but *so it is*, most undoubtedly. I suppose it is a part of the grand system of Means, on which God is pleased to make us dependent.

Our Readers will, we doubt not, feel the duty of uniting in earnest prayer for the Divine Blessing on the Bishop and these Missionary Labourers, that the Lord would be pleased to give success to their exertions, and enable them to collect, and to build up, a people to the glory of His great Name in the midst of the *gross darkness* which still envelopes India.

PROGRESS
OF THE
RELIGIOUS AWAKENING
AT
KISHNAGHUR,
A STATION OF THE
Church Missionary Society,
NEAR CALCUTTA.

STATED IN A SECOND LETTER FROM THE LORD BISHOP OF
CALCUTTA TO THE EARL OF CHICHESTER.



RELIGIOUS AWAKENING

AT

KISHNAGHUR.

IN May last, the Committee of the Church Missionary Society received intelligence of a remarkable religious awakening at Kishnaghur, a Station of the Society sixty-two miles N. by E. of Calcutta, where the Rev. William J. Deerr, one of its Missionaries, had been diligently labouring during several years. The particulars of this awakening, thus communicated, were collected by the Ven. Archdeacon Dealtry, who went to Kishnaghur in February 1839, for the purpose, at the request of the Bishop of Calcutta, assisted by the Rev. Krishna Mohana Banerjea, a Native Missionary of the Society for the Propagation of the Gospel in Foreign Parts. This deeply interesting information was printed in the Church-Missionary Record for June last ;

and subsequently published as a separate Tract, with such additional particulars as had reached the Committee to the end of October. They have now received a full and detailed Report from the Bishop of Calcutta himself, in a Letter to the Earl of Chichester, the President of the Society, written from Ruttunpore on the Bhoyrup, near Anunda Bas, twenty-five miles from Kishnaghur, Oct. 30, 1839. The Bishop's visit to Kishnaghur was the commencement of a Visitation of his vast Diocese; which his Lordship calculated would occupy him eighteen months. The Bishop's visit took place eight months after the Archdeacon's: consequently, a space of time had elapsed sufficient to test, to a considerable extent, the real character of the work at Kishnaghur. The Bishop's examination of the state of things there was carried on personally at different points, and made with every practicable degree of caution and circumspection. The result yielded full satisfaction to the Bishop's mind; after, as will be seen, making a large allowance for what

may ultimately prove to be unsound, and temporary excitement only. His Lordship has most kindly and considerately communicated, in full detail, to the Society what he saw, the information which he acquired, and the views and suggestions which occurred to him, as calculated to put the Committee completely in possession of the state of the Mission, and to guide them in adopting such further measures as may, through the Divine Blessing, be the means of sustaining and extending a work so hopefully begun.

The information comprised in the Bishop's Letter is so interesting and important, that the Committee have deemed it advisable, as in the former instance, to lay it before the Members of the Society in a separate Tract. They trust that it may, through the influence of the grace of God, awaken the sympathy, and excite the prayers, of *very many*; so that His blessing may largely rest on the Missionaries, the Converts, and the surrounding Heathen Population—His *word have free course and be glorified*—and

a numerous and pure Christian Church be gathered, and consolidated, to *the praise of the glory of His grace !*

PRELIMINARY REMARKS.

Bhoyrup, near Kishnaghur, Oct. 30, 1839.

I HAVE now been twelve days in the midst of the Mission Villages of this Station, accompanied by my Chaplain, the Rev. John Henry Pratt; and have been examining, to the very best of my power, the mighty work which has been for these two years going on : a work it is—and a great one I cannot doubt—a work of the Lord Jesus—of the same character as that for which St. Paul gave thanks without ceasing, on account of the Philippian Converts: *Being confident of this very thing, that He which had begun a good work in them would perform it until the day of Jesus Christ*—a work, at the same time, requiring all the caution, fear, distrust, discipline, incessant nurture, which the Churches in the Apostolic times demanded, and without which the fairest prospects have been found, in every subsequent age, to fade and disappear; but a work calling for joy, gratitude, adoration to the God of all grace, and which may *possibly* issue in the awakening of the whole body of the Kurta-Bhojas to that inquiry after the Gospel which has already

commenced, and bring 100,000 souls within the boundaries of the Christian Church.

When I last wrote to your Lordship, in February, I mentioned my design of beginning this winter's branch of my Second Visitation by coming to Kishnaghur. We arrived here on Saturday the 19th instant; and the accidental delay of the steamer, which was to have met us at Moorshedabad, has given us a week's additional opportunity for observation. The progress of things generally, since the Archdeacon's Report in February, has been most encouraging. Seventeen new villages have welcomed the Christian Instructors. The number of those who are asking the way to the Heavenly City is now above 4000. The number baptized is, including those of which I shall presently give some account, between 1000 and 1100. The demand for Teachers stretches over an extent of 80 miles—from Hooghly to the Jellingha; and a family of seven Gooroos, who have had many thousands—perhaps 8000 or 9000—under their direction, as spiritual guides, have embraced the Gospel, and placed themselves among the catechumens of the Missionaries. Nor does there seem, at present, any given limit to the flowing tide: the current is widening and deepening daily on all hands; and, I confess, I stand astonished and overwhelmed with the

goodness and grace of God in Christ Jesus! "One day spent as yesterday was," in the Village of Joy (Anunda Bas), is worth—as my honoured predecessor, Bishop Heber, said a Trichinopoly in 1826—"years of ordinary life." I find it difficult, indeed, to sober down my mind to that cool and discriminating point of judgment, which I know I ought to do, in estimating the real good likely to be effected. But I will do my best to moderate my feelings; and your Lordship and the Society will still deduct from my statements whatever you may think needful or safe. We are in a world of sin and temptation: we have an active, powerful adversary. The human heart is deceitful: appearances are treacherous. Popular movements of any kind draw in numbers of ill-informed followers. The habits of Heathen Society soon steal behind the Christian Inquirer, and entangle him in the old ambush. The result of real conversions, even at home, and in our largest parishes, and where crowded congregations in every quarter promise abundant fruit, is comparatively small—what, then, are the allowances to be made for our feeble flocks in Pagan India? Still, the work of grace is, I am persuaded, begun in this Station; and these indications of *the Spirit of God moving*, as it were, *on the face of the waters*

are causes of admiration, hope, and praise. Such beginnings of things indeed may, and will to a certain extent, fail; but without these beginnings all would remain fixed in death-like sleep. And these very beginnings are what *prophets and kings have desired to see, and have not seen them*—if I may allude to our Lord's language, with humble reverence, on such a theme.

In my further remarks, I do not know that I can pursue a better course, than first to give your Lordship a sketch of my proceedings since I have been in the Station. I will then offer such information as I have obtained, on the origin and preparatory steps of this great movement. The prospects and chief dangers of the Mission will next occupy a few lines.

PROCEEDINGS OF THE BISHOP AT KISHNAGHUR.

I. On our arrival at Kishnaghur, the first tidings which greeted us was the extraordinary fact of two or three Gooroos having come over to the faith of Christ. These were afterward stated to be seven. One had been for many years in a Christian School at Burdwan. They are all of one family, about two days' journey from Kishnaghur; and appear, so far as can be judged, to be sincere in their inquiries—for they are inquirers only. They said to Mr.

Deerr, "We hear you have the true doctrine—we are seeking truth. We are Kurta-Bhojas—we hope by devotions to obtain a sight of God, and, through that sight, salvation. We know there is only one God, the Creator of all. We know that without sacrifice there is no salvation. Put us under instruction. We renounce Hindooism—we give up caste—we wish to be Christian Disciples." To these Inquirers, Mr. Deerr *began at the same place, so to speak, and preached unto them Jesus.* He declared the mystery of godliness: he presented to them the doctrine of God manifest in the flesh. They were struck with this sight of God—this appearance in the flesh. They are now under instruction. What will be the result, time will show. But the first step is of the greatest moment. They cannot retreat. They have given up Hindooism: reproach, difficulty, persecution they must now encounter. This they know. Nor is there one earthly inducement for these Leaders to embrace the Gospel. They lose a large income, collected annually from perhaps 8000 or 9000 disciples. They have nothing to gain, but spiritual riches in the knowledge of Christ. The Society will be careful to observe that the conversion of these Gooroos cannot yet be affirmed—much less any movement whatever among their followers. But there is every reason

to hope that some of the seven will stand their ground; and that, ultimately, some thousands of their people may give in their names to the Lord.

The next information we received, was, that the statements published in consequence of the Archdeacon's visit in February had by no means been overcharged—that the flocks were generally conducting themselves well—that as few relapses had taken place as could have been expected, and as few instances of gross misconduct—that an evident improvement in the morals, family order, conduct in civil society, submission under injuries, diligence, and honesty, was observable, with some exceptions—that the money borrowed for seed-corn, after the total desolation of the inundated river, 5000 Company's rupees, was now being repaid—that the increase of inquirers had been steady, and, as nearly as possible, at the same ratio *before* the inundation, *during* it, and *after* its effects had passed. To this particular I beg your Lordship's attention: it is decisive, and most important. We learned, further, that seventeen villages had joined the flocks of catechumens since the Archdeacon's visit; and that messengers were continually arriving, from forty to sixty miles' distance, to beg for instruction—that one or two villages having failed to obtain

Teachers, had sent on to Berhampore, to the Missionaries of the London Society, but had been very properly referred back to their own Pastors—that the number of baptized persons was nearly 700; probably, with their infant families, 1000, or more—that more Candidates were in a state of preparation for that Sacrament in every quarter—that nearly 200 were considered ready for Confirmation—that ten Chapels had been built, of mud and bamboo, with open verandahs, costing about 100 Company's rupees each, and capable of standing ten or twenty years with care—that there were twenty Catechists employed, of various abilities, but not very satisfactory persons: indeed, the character of the Native Teachers is too often dubious in the extreme—that the Rev. C. H. Blumhardt had arrived, and was applying himself to learning the language—that the Rev. Messrs. Krauss and Lipp were expected: they arrived on Monday the 21st, and were directed by the Committee to plant themselves in Solo, and in some other central spot, with the Rev. A. Alexander and Catechist Rozario, for the same purpose—that their grand wants were, (1) Catechists of really solid piety and character, (2) Houses for the Missionaries, (3) Schools for Christian Children, (4) Chapels in the larger neighbourhoods—that then, as

the three newly-arrived Missionary Brethren acquired the Bengalee (two years for a tolerable, and five for a competent knowledge, will, alas ! be necessary ; but much may be done earlier, in a variety of subsidiary labours) all would proceed well—and, finally, that an Auxiliary Local Society had been formed, to aid the Calcutta Corresponding Committee, and were about to circulate an appeal to the different Stations for help : 600 or 700 Company's rupees had already been sent there, from friends in the army of the Indus ; and 2500 Company's rupees had been collected at a Fancy Sale at Calcutta for Female Schools.—With this cheering information we set forth.

It was on Saturday the 19th of October that we arrived at Kishnaghur ; and on Monday, the first assemblage from the nearest villages took place there, in the Church-Missionary Boys' Heathen School : 200, or 300, were present ; and about 40 were admitted to Confirmation, after two hours as close examination as I could institute. Mr. Deerr, however, was ill with fever : his health is much shaken, and he could in no way leave his couch ; and I had no competent interpreter, so that I was unable to learn all which I could have wished : it was a blessed sight, notwithstanding. Most of the men had been Kurta Bhojas of the Mahomedan class : many

were advanced in life, with fine Mussulman features, black flowing beards, and eyes brightening as questions were proposed. I looked at them again and again with indescribable affection; and said to myself, as Dr. Buchanan, when on a visit to the Syrian Churches, "Can these be Children of Abraham?" I was strongly reminded, also, of the scenes which I had witnessed near Calcutta, in the Janjera and Barripore Missions of the Venerable the Incorporated Society. There was the same fervour in responses; the same simplicity of faith; the same occasional point and acuteness in their replies, which had made me almost start from my chair at that time.

EXAMINATION OF THE PEOPLE, AND ADMINISTRATION OF CONFIRMATION AND BAPTISM.

On Tuesday the 22d we proceeded to Solo, twenty-two miles. As I entered the first Mission Bungalow erected in this New Mission, where a desolate wilderness stretched two years before, I paused, to give thanks to God, and adore His providence and grace. We *bowed our knees* as soon as we met—the Rev. Mr. Alexander, whom I had ordained Deacon the preceding Friday, Mr. Pratt, Mr. Rozario, and myself—to the *Father of our Lord Jesus Christ, of whom the whole family in heaven and earth*

is named, that He would strengthen us by His Spirit in the inner man, and enable us to rise up, by the boundless love of Christ, to all the fulness of God. After breakfast, a large concourse filled every part of the chief room—36 feet by 18 : there must have been more than 150. Morning Prayers in Bengalee were read ; and I preached from Acts xiv. 22 : *Confirming the souls of the disciples ; and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.* Such an audience I had never addressed before in Bengal. In the South, at Tanjore, in 1834-35, I had. My heart leapt within me for joy. The examination which followed was entirely satisfactory ; as Mr. Alexander has been twenty-one years in the country, and twelve years in the Society's service, and was a perfect Interpreter. I especially addressed the Candidates for Confirmation ; and told them, that as they had stood firm for eight or nine months—and had testified this, so far as I could learn, by their spirit and conduct—I was now about to inquire of them whether they would confirm and ratify the vows of their baptism publicly before the Church ; and that if they were ready to do it, I would, after the example of the Apostles, lay my hands upon them, and implore the grace of the Holy Ghost—that they would then, by

renewed bonds, be dedicated to the Lord—and that assuredly He, who had promised His Holy Spirit to them that ask Him, would not withhold that blessing, when solemnly and humbly sought for on so great an occasion. I confirmed twenty-seven. The Holy Communion was then administered, for the first time, at Solo, to the Missionaries only; as we thought it safer not to admit even those confirmed to these blessed mysteries till they should be further instructed. Indeed, I may assure your Lordship and the Society that I have endeavoured to err on the side of caution, rather than of precipitancy, in our proceedings. There are about twenty villages in Mr. Alexander's District around Solo; and a friend in Calcutta is designing to erect, at his own expense, as we understand, a suitable Chapel, with solid walls, to contain 500 or 600 persons, at a cost of 3000 Company's rupees.

On our return to Kishnaghur on Thursday, we found that the delay of the steamer would allow us a few more days; and we instantly formed a plan for visiting Anunda Bas and Ranobunda, where many candidates for Baptism, as well as Confirmation, were anxiously awaiting us. On Monday the 28th, accordingly, we reached Ruttunpore, where I began this Letter; and on Tuesday celebrated Divine Service at Anunda Bas—so termed from the

beauty of its site—about 'two miles from the little river Bhoyrup, which flows gently, like the waters of Siloah, and blesses, instead of desolating, like the Jelingha, the lands which it inundates. Here a crowd of 500 filled the Missionary Chapel; with verandah and tent-cloths extended beyond, to defend them from the sun. There were 150 or 160 Candidates for Baptism, approved by Mr. Deerr—who had now risen from his sickness, and was, for the first time, with us; and upward of 100 Candidates for Confirmation, of those baptized in February by Archdeacon Dealtry: the rest, to the number of 250 or more, were Catechumens and Heathen. The Service lasted about three hours, in an atmosphere inexpressibly hot; and we were pressed on all sides with human faces. I began, therefore, with the examination for Baptism. The Candidates were arranged in rows.—“Are you sinners?” “Yes, we are all sinners,” was resounded from one end of the Chapel to the other.—“How are you to obtain forgiveness?” “By the sacrifice of Christ,” re-echoed the crowd.—“Who is Christ?” “The only Son of God?”—“What do you mean by His sacrifice?” “We were sinners, and deserved God’s wrath; and Christ bore that wrath in the stead of us,” shouted some.—“He suffered in our place,”

cried other voices.—I pause, to call the Society's attention to this point: the Kurta-Bhojas uniformly seize on the doctrine of atonement: they say, "This is what we have been seeking for." It seems that their notion of obtaining a sight of God is met by the doctrine of a God Incarnate suffering for man. Thus our Missionaries, like St. Paul, know nothing among their converts but *Jesus Christ and Him crucified*; which, though still a *stumbling-block* to some, and folly to others, is *Christ the power of God, and the wisdom of God*, to them that are called of all nations and kindreds and tongues and people. But I proceed.—"How is your heart to be changed, and made holy?" "By the Holy Ghost."—"Why do you desire Baptism?" "To obtain the pardon of our sins."—"Will you renounce all conformity to idolatry; poojahs, feasts, processions, &c.?" "We renounce them all."—"Will you give up Caste?" "Yes; we have already."—"Will you forgive injuries for Christ's sake?" "Yes."—In short, I went over the chief points in the Creed, the Lord's Prayer, and the Ten Commandments, and the other topics in the Catechism. I then asked Mr. Deerr how long they had been under instruction. He replied, a year, or more. I inquired if they had been living consistently. He answered, "Yes." Upon this,

I begged Mr. Deerr to proceed with the Baptismal Service, in Bengalee. When he came to the questions, I paused, and said, "The Church requires two witnesses for each candidate for adult baptism—will, then, the Baptized Christians present be witnesses for them?" They shouted that they would. "Will you advise, assist, warn, and strengthen them?" They answered, "Yes." The sight now was most touching. The flock already baptized, with keen look, were waiting to know whether the new candidates would be admitted. I said, "Then I accept your sponson." The Rev. Mr. Pratt and Mr. Alexander, with the Catechists presenting the moveable font, then proceeded along the lines of Catechumens, and administered Holy Baptism. I then stood in the midst; and received them in a body into Christ's Church, pronouncing, as well as I could, in Bengalee, the prescribed formula. The Rev. Brethren then again went round, and signed them with the sign of the cross, repeating to each the appointed words of signature. It is impossible to conceive the solemnity and joy on every countenance.

The Baptisms being ended, I explained the nature of Confirmation or Ratifying: and having the Candidates before me—above 100—I asked them if, after eight or nine months, they were ready to stand to their baptismal

engagements; or if, on the contrary, they repented of their vows. They shouted with thrilling energy, "No, we do not repent: we stand to our baptismal dedication." I inquired whether they were prepared to go on, under the banner of Christ, to their lives' end, whatever they might be called to do, or to suffer. They replied, "Yes." I asked, in what way they hoped to do so. "In the strength of Christ," was the shout of answer, almost in the words of the Apostle: for all our doctrine in these Missions is simple, apostolic, old-fashioned truth; without superstition on the one hand, and without fanaticism or neglect of means on the other. When the Confirmation was over, I addressed a brief exhortation:—"Your village never deserved the name of Anunda Bas till *these days of the Son of Man*: it is now The Abode of Joy. Three kinds of joy are in it—joy in the tidings of a Saviour, as the angels sang—joy in your hearts, by this Saviour being born and formed within you, as the Apostle speaks—and joy in heaven, over many sinners who have repented. You, who are Confirmed, have now given in your names again as the soldiers of Christ; and the Holy Ghost has been, and will be, communicated to you, in answer to prayer. You who have come to Holy Baptism, repenting and believing, have been "made

children of God, members of Christ, and inheritors of the kingdom of Heaven." You, who are Inquirers and Catechumens, have this day seen in what holy bonds you are to be knit to Christ. You, who are Spectators only, are now invited to examine the evidences of the Christian Faith, and no longer to worship an *Unknown God*. Let joy fill every heart—the joy of inquiry, the joy of expectation, the joy of Baptism, the joy of Confirmation in Christ, the joy of a Saviour born into the world, the joy of the heart receiving this Saviour, the joy of angels exulting over penitent sinners. There is only one class of persons which causes no joy—the hypocritical—the false-hearted—the backsliding—the obstinate—the impenitent. What joy can there be on the account of these treacherous and rebellious spirits? None; except to the Devil, the great Adversary, and his angels!"

The following day, Wednesday the 30th, the same blessed duties were repeated at Ranobunda; with this difference, that the Candidates for Baptism were more numerous, about 260; and those for Confirmation fewer, 15. But the crowd, the attendant inquirers, the Heathen, the eager answers of the examined Candidates, &c. were the same. I can truly say that I never was so penetrated with the beauty of our Litur-

gical Offices for Baptism and Confirmation, as during these visits. The prayers and thanksgivings of the first, the imposition of hands and invoking of the Holy Ghost of the second, were appropriate indeed ! The one was the sign and seal and first day, in the eye of the Church, of the heavenly birth ; the other was the descent of the strengthening grace of Christ upon the new-born Christian Converts—all was simple, sublime, scriptural.

We returned on Thursday to Kishnaghur, and welcomed Messrs. Krauss and Lipp from Calcutta ; and, in the evening, laid the first foundation of the Boys' sleeping apartments ; to be succeeded, as we hope, by houses for the Missionaries and Girls' Schools, and appropriate buildings for commencing Christian Education vigorously, as the Mission proceeds. On Friday I spent several hours with the four Brethren, consoling, advising, admonishing, exhorting, to the best of my power. The number of Baptisms was above 400 ; and of Candidates for Confirmation, 182, or a few more. The Baptisms, added to the 600 or 700 previous, raises the whole number to between 1000 and 1100, and, with the families, many more ; while the Confirmation of nearly 200, out of 650 or 700, is a very high proportion, considering how many children were among those baptized.

It is a pleasing fact, that a little subscription was begun here on Sunday, in this small Station of fifty or sixty persons ; and the subscription paper shows already between 500 and 600 Company's rupees.

ORIGIN AND PREPARATORY STEPS OF THE AWAKENING.

II. But your Lordship will remind me, that I promised to give such information as I had obtained, of the origin and preparatory steps of this great movement.

1. The principal means is, I have no doubt, the holy and devoted Mr. Deerr's characteristic preaching of Christ Jesus, in intelligible and fervent Bengalee Addresses, sustained by his benevolent and disinterested life. A person more thoroughly a Missionary I never saw. He is like Schwartz, in simplicity of mind, disregard of self, incessant labour, and love to Christ and the souls of men. He lives and thinks of nothing else ; however much he may fall short of Schwartz in the wisdom, tact, and management of the human mind, which distinguished that illustrious Missionary. I am speaking only of means : God alone, in His grace, is the Author of all that is truly good. I was not aware till I made the inquiry, that Mr. Deerr, with three or four Catechists, had preached daily, for the space of two years, in the

Bazaar of Kishnaghur: so that—not *all Asia*, but—all the Zillah of Kishnaghur, had heard the Word of the Lord Jesus. The impression made was testified by the fierce opposition which he met with, the contradiction, the violent assaults, the gross abuse, so that his life was at times in danger. Arguments were sometimes entered on by the crowd of 200, 300, or 400 persons; and there were often three or four speakers. This was in the course of 1835 and 1836, after his return from Europe. The converts who have since been made, Kurta-Bhojas and others, had thus heard, most of them repeatedly, the mystery of the Gospel, and many of them the arguments which had been held; for the villagers throughout the Zillah are continually coming up to the Courts of Kishnaghur, or for other business.

2. In the next place, the secret preparatory work in the minds of the Kurta-Bhojas joined in upon, and aided, this bold preaching of the sacrifice of Christ, just as *the devout and honourable woman* in the Acts of the Apostles—Lydia, for example, *whose heart the Lord opened*; as I trust He has, and will, many of these. Their history I cannot fully develope: time will reveal the whole. So far as I can learn, (1) their name means, Worshippers of the Creator. (2) They spring from both Hin-

doos and Mahomedans. (3) They have been, like the innumerable other subdivisions in Hindoostan, very much unknown, and not often disturbed by their neighbours; for Paganism tolerates all religions but the true. (4) They have a tradition that they came from the West; and indeed some of the older men are Rajpoots, manifestly, by descent. The Bengalee is quite a different person. (5) Many among them date their rise from one Baboo Doolâl, a Gwalior—Milkman Caste—in Ghoorpara near Hooghly, forty or fifty years since. Probably many eminent leaders have appeared in different places. (6) Their chief peculiarities are, (a) They reject all idolatry. (b) They acknowledge neither Korân nor Vedas. (c) They worship one God, the Creator of all things. (d) They perform their devotions in the night; when they eat and drink together, and sing hymns or poems of a religious character. This reminds me of Pliny's language respecting the first Christians. (e) They conform in the day to the Hindooism or Islamism of their families, *i.e.* they live as Hindoos or Mussulmans from cowardice, and not having hold of enough truth. (f) They profess to seek, by devotion, that God would give them eyes to obtain a sight of Himself, and, through that sight, salvation. (g) They have an expectation that God would become

incarnate and visible to their bodily eyes. (h) They have some idea of a Trinity of Persons in the One God, whom they call, [1] Kurta, "Creator;" [2] Thakoo, "Son;" [3] Moha-prabroh, "Great Spirit." The Hindoo Mythology, as is known, is full of incarnations, and traces of a Trinity. (7) The Hindoo Kurta-Bhojas were under the guidance of Gooroos, who are themselves of the Kurta-Bhoja Sect, and who used magical incantations, and committed to each disciple a secret word, or muntra, which, if never disclosed, would lead to salvation. (8) There are five classes among them, of a civil nature; only four of which I could, however, learn: [1] "Bhaoul," which is thought to be a proper name of some leader: [2] "Darbish," or "Dervish," which would appear to be of Persian origin: [3] "Kurta-Bhoja," which I suppose must be a common name of the entire body: [4] "Sahib Dhunney," or "Master of Riches," probably secular only, like "Baboo" or "Zemindar." (9) They are supposed to be 100,000 in number, and to be scattered from Hooghly to Benares.

It was to a village of these people that Mr. Deerr addressed himself, in 1835; and, after a year's consideration, received about thirty of them, in 1836, to Baptism, as I stated in my former Letter to your Lordship. I confess this

preparatory work, which was going on so long, gives me a considerable confidence that the whole is, in substance, of God. In fact, if these seven Kurta-Bhoja Gooroos, or two or three of them, turn out sincere believers, it is impossible to say how rapidly the tidings of salvation may extend. *The word of the Lord may again run and be glorified*, as among the Thessalonians of old, in the length and breadth of India.

3. I assign further, as a preparatory cause, the instructions of early Missionaries at Serampore, Chinsurah, Calcutta, who were accustomed forty years since to travel through the Zillah and preach the Gospel. One convert heard the word of the Kingdom at Calcutta twenty years ago. One Gooroo had been in the Burdwan School: others are found to have received ideas of the Gospel through their family, &c.

4. The silent distribution of copies of the Holy Scriptures and Religious Tracts have had their share in this blessed machinery: to what extent I do not know; probably not to a wide extent, as the Zillah is entirely destitute of education.

5. The chastening hand, again, of the Almighty, in the fearful inundation of 1838, aroused multitudes; whilst the lovely characteristics of Christian Charity, beaming forth, as

I mentioned in my former Letter, would tend to win the alarmed sufferers, and draw them *by the cords of love and the bands of men.*

6. The power and fame of the British Government, with an indefinite idea of bettering their condition, would have its weight with almost all. While this motive was prevalent, it would produce, of course, only nominal converts; but some influence of it, I apprehend, has been unavoidable. For fifty years after the battle of Plassey, and during the gradual aggrandisement of the British Power, the Natives thought we had no religion; and indeed the weight of Government was thrown into the scale of Heathenism and Mahomedanism. A Native knew that he should lose its favour, if it were suspected that he had embraced Christianity. For the last thirty years, things have gradually altered. The connexion with Idolatry has been dissolving. The sentiments and feelings of the Government and of the Services, defective as they now are, have been incomparably improved. The Thirty Churches erecting or erected over India, are in the face of the sun. The new Cathedral at Calcutta is known in every bazaar. As therefore, at the first promulgation of the Gospel, the Governing Powers were adverse to the new and despised Religion, and this went to depress the doubting inquirer;

so I conceive it to be inevitable that the Christian character of Britons now must have encouraged these numerous converts. Nor is this wrong. *Kings the nursing fathers, and Queens the nursing mothers* of the Church is an object of prophetic expectation. The general and progressive weakness, also, of the native superstitions—their decrepitude—the contempt into which they have gradually fallen—the props of secular authority knocked away from under them—science, literature, commerce, jurisprudence, sapping insensibly their very foundation—must have, doubtless, facilitated the transition to the profession of Christianity on the other hand.

Indeed, wherefore should we not say, that all the subordinate means which I have enumerated, and many others, have contributed, in “the never-failing providence of God, which governs all things in heaven and earth,” to the grand result? and why should we not trace with gratitude some of the intricacies and combinations of a thousand *wheels within wheels* in the stately march and triumph of Christ? Were there not such sub-arrangements in the conversion of our own Druidical and Saxon Ancestors in the second and sixth centuries? Were the first converts of Augustine and his followers uninfluenced by the royal example? Were the

defects of that first age of Christians a barrier to a better class in the succeeding periods? Or, was the Blessed Reformation less important in its result, because of the mixture of motives in the age and race which first witnessed that glorious revolution in matters of Religion?

To God alone, in His grace, we nevertheless ascribe all the glory of hearts renewed, sins pardoned, souls saved, in all these European Movements of old, as in these Oriental now. We guard sedulously, indeed, against proposing secular motives, or being satisfied with Nominal Christianity. We aim at the purest and most spiritual and consistent Christian doctrine, experience, and practice. But we thank God for the least real success; and the least preparatory steps for bringing men under the means of grace, and extracting them from the mire and pitfall of nature's darkness and pollution.

PROSPECTS AND DANGERS OF THE MISSION.

III. But I am intrenching, I perceive, on my next topic—*The Prospects and chief Dangers of the Mission.*

PROSPECTS.—With regard to the prospects, I have learned, now that I am in my eighth year of residence in India, to be much less sanguine than I was; and yet I must not, and will not,

distrust the grace and power of God. The prospects are, indeed, unbounded. The fields are white for the harvest. The immense Empire committed to the greatest of the Protestant Nations, almost by miracle, speaks for itself. *Take things at the very lowest*, and what a scene still opens before the view from [this Kishnaghur Mission! (1) There are 4000 souls broken off from the chain of Caste, Idolatry, Superstition, Vice: this is a fact of the last moment. (2) These Inquirers are under direct Christian institution and instruction: all is instinct with the fullest and clearest principles of the Gospel: they are not left to their old incipient notions: they are not taught Kurta-Bhojaism, nor any other *ism*: they are training in the School of *God manifest in the flesh*. (3) So many of these Catechumens have appeared to manifest a change of heart and the dawning of grace, that 1000 or 1100 have been baptized: I say “appeared,” for I am taking things at the lowest. (4) After two years, about one-fifth have been judged fit candidates for Confirmation; or, taking the adults only, one-third perhaps. These are still detained, and kept back from the Sacrament of the Lord’s Supper, for more matured instructions and firmer habits of piety. (5) New accessions are made of Inquirers: among the rest, seven

Gooroos, who have been the guides, and are nominally the guides, of thousands—four, five, six, seven, eight, or nine thousand—take the lowest, 4000 disciples. (6) There is no retreat open to Hindooism or Mahomedanism to any of them—they may be apostates—they may be outcasts—they can never be Hindoos, nor Mus-sulmans again. (7) They profess boldly the Name of Christ at their homes, in their villages, and in their circle; and bear the bitter hatred and reproaches of their neighbours, and the petty injuries of the Zemindars. (8) Five European Missionaries are in the field of labour—two, accomplished Bengalee Scholars of experience, standing, and exalted piety—the rest, beginning to become such. (9) All classes of persons bear testimony to the general good conduct of these Inquirers and Converts, so far as they can at present judge—for I still stand on the lowest ground—Judges, Magistrates, Missionaries—strangers who visit them—the Archdeacon, the Bishop's Domestic Chaplain, the Bishop. (10) Every accusation or complaint is examined and sifted to the bottom, with the greatest calmness and perseverance: nothing is passed over. (11) The money lent to the Christians for purchasing seed-corn last spring, to prevent their borrowing funds at 100 per cent. from the native money-lenders, is

now being cheerfully repaid. (12) The sect from which most of the converts sprang, rami-fies over a large tract, and is allied by the strongest ties together: and as some of their Gooroos have embraced the Gospel already, many seem not unlikely to listen to the same joyful sound. (13) The above-named temporal advantages of seed-corn loans may have swayed many, and influenced more; but those who best know the Hindoos and Mahomedans declare, that such transient and uncertain benefits would never move a single Idolater or Mussulman from his faith. The lacs upon lacs given in charity two years since, to the perishing, famine-stricken, population of Western India, and very much through the hands of Missionaries—Mr. Moore, for instance, of our own Society, whose exertions at Agra have been publicly acknowledged by the Governor-General and the Hon. Court of Directors—produced no conversions. The constant flow of the Charitable District Societies at Calcutta, Cawnpore, Kurnaul, &c., produces no conversions. False religion sinks far too deeply into the soil for such feeble means to eradicate it.

DANGERS.—The Prospects, then, of the Mission are most cheering, as I cannot but think. But the *dangers* are unquestionably imminent:—

1. From the dawnings of spiritual life and feeling in the converts being so weak. We thank God for this dawn; but there is at present no strong impressive, mighty movement of grace; as when the concourse under the sermon of St. Peter were *pricked in their hearts*, and said unto the Apostles, *Men and brethren, what shall we do?*—or as when the Philippian Jailer cried out, *Sirs, what must I do to be saved?*

2. The Inquirers and Converts are an uneducated class: few can, like the Bereans, *search the Scriptures daily, whether those things were so*. They are feeble in religious feeling; and dependent on their instructors, like babes.

3. And this brings me to the principal danger—the long period, comparatively, which must elapse before the frame-work of so extended and extending a Mission can be set up—before the three new Brethren can take their full share of labour—before Catechists can be trained—before Chapels can be built, and School-houses prepared, and Schoolmasters provided. Your other Indian Missions are in readiness—the Mission Houses, Compounds, Schools, Chapels, Farms, Native Villages of Christians: the rough work is got through. At Kishnaghur, all is new and unfurnished. Mr. Deerr was absolutely alone till a few months since; and there are now seventy and more

villages to watch over, with only himself and Mr. Alexander in a state to labour among them. Nine-tenths of the work stands still of necessity; and the danger to souls is correspondent, with so subtle an adversary as Satan, and in such a fallen world as this.

4. The character of the Native Catechists and Readers augments the peril; because the mischief, if there be mischief,—and there is—is hidden under-ground, in the way of secret bad example, secret extortion, secret dishonesty, secret tricks, secret impurity of conduct, secret correspondence with Heathen Zemindars and Oppressors. It is impossible for your Lordship and the Society to understand me in the way which I could wish on this subject. My Tanjore Charge, in 1835, opens many of the methods which I then was informed the Native Catechists too often resorted to. There are twenty in the Kishnaghur Mission, and not one can be trusted out of sight—not one—good as they say some of them are. The fickleness of the native character is unaccountable—its incapacity of withstanding the three-fold temptation of money, pride and conceit of station, and abuse of authority. Of course, they cannot but be raised somewhat, by their talents, acquisitions, station, pay, &c., above the flocks whom they instruct. Pride rushes

in like a flood—self-indulgence—affectation of European Manners: all India leans toward British habits—indolence—fine houses, servants, palanquin-travelling. Thus they contract debts; and dishonesty, treachery, apostacy of heart, inconsistency, follow. It is, I assure your Lordship, a perfect mystery to me. But such is the fact: and being such, how indispensable is that order of means, which we know God is pleased to bless, and for which He has instituted His Church and her threefold rank of Ministers, and her Sacraments, and her pastoral functions. It is the want of these last, which, as respects the Catechists, renders them too often worse than useless: constant superintendence, the constant presence of the European Missionary, is absolutely required. A Native Ministry will doubtless arise, just as in the Apostolic Churches, and in those of subsequent ages. But prostrate, effeminate India will be long ere her Converts can work alone. Bishop's College, the Calcutta Head Seminary, Vepery, the Bombay Seminary, and others, are of unspeakable importance, and will ultimately, under God's blessing, fully succeed; but the present moment is everywhere full of difficulty, disappointment, danger; and Kishnaghur forms no exception to the remark. Every thing shall be done, that can be done, to check the rising mis-

chief. A Native Ministry is one of my grand objects. But the first years must pass in probation: the first series of youth be managed as well as we can: the second, or third, or fourth, must be waited for, and European Agency must fill the long interval.

5. There is, however, an attendant danger in the very European Missionary, Archdeacon, Bishop, Chaplain, Visitor, going among these flocks;—the relative distance in civil society is so immense; and the self-importance swelling in the breast of the Native so insidious. The taking of liberties, the presuming on help, the indulging in indolence, are symptoms of this, already showing themselves.

6. The divisions among Missionaries and different bodies of Christians I need scarcely notice as a special danger: though it will be augmented, as so many as five Brethren are labouring in one Station, and as Missionaries of other Societies, not of our Church, are at the neighbouring Stations. The inhabitants of some of our villages, taking umbrage at supposed neglect or ill-treatment, have already marched thirty or forty miles, to Berhampore, as I before intimated, order to obtain help: and other similar evils may be expected, as things go on. All your sects and novelties at home are re-produced in the unsettled society of India; and a sore pro-

bation they are to the faithful Ministers and their flocks. But here, the Ecclesiastical Polity, Prayers and Services, of our fixed Protestant Apostolical Church shine out in their full excellency. I have always thought, from the time I first could estimate the fickleness of the native character, and the unsettled religious opinions of our European residents—unsettled almost to confusion—that the Liturgy, Articles, and platform of Spiritual Government of our Church, as established by Cranmer, and understood by Nowell and Hooker and her other more distinguished Divines, would be the glory of India, as she has been of Britain. Nor shall any thing be wanting on my part, in submitting to the Authorities at home such modifications of our Canons and Regulations as may appear requisite—slight as, in truth, they will be.

7. I ought, lastly, to mention, as a source of danger, the state of society in the lower subdivisions of our population, and their relations to the Zemindars, Darogas; and generally the Land-owners and Police-officers interposed between themselves and their European Governors. The British Jurisprudence has not yet penetrated deeply below the surface. All is righteous so far as their power extends. Their Courts are open to all. The revenue is fixed and known. Taxes, there are none. Crime is

visited with due punishment. But nineteen-twentieths of the agricultural population dare not complain of the incessant extortions, false accusations, and petty cruelties of the large land-owners and the tribe of native policemen. The possession of a rupee by a Ryot is the prelude of some trick to obtain it. No rents, on the other hand, are paid, but at the last extremity. The native money-lenders at 150 per cent., while the Government Securities are at five, first entangle, and then grind the faces of the poor. What is the Christian Ryot to do? How is he to obey the precepts of Christianity, as exemplified by the conduct of St. Paul when unjustly accused and imprisoned? The danger is inconceivably great.—But I must apologize to your Lordship for these details.

The Bishop thus concludes his deeply interesting communication :—

And now I commend India, and this most affecting scene of opening blessedness at Kishnaghur, to your Lordship's and the Society's prayers. Let us honour God in this great emergency, and He will honour us. We stand on the margin of grand operations of Divine Grace. India is moving, from Cape Comorin to the Himalayas, and from the Caspian to the Irrawady. Some knowledge of the Gospel is

more widely diffused than we imagine. An acute observer, in the service of the Nizam of Moorshedabad, observed lately to the Governor General's Political Agent,—“ I see what you are about. All India will be Christian;—every thing tends that way; and though, as an Hindoo, I cannot assent to Christianity, yet if you can establish your Christian morality among us, I allow it will be a great blessing.” Yes, and we will establish that mystery of *God manifest in the flesh*, on which only can the superstructure of morals be built, and on which, by the grace of the Holy Ghost, it will assuredly be raised.

Such is the state of the Kishnaghur Mission, its Prospects and Dangers, as developed in the comprehensive and discriminating Letter of the Bishop of Calcutta. The view is cheering and encouraging; calling for devout thankfulness, praise, and prayer. But it calls also for large and prompt aid, both of funds and *able Ministers of the New Testament*. These the Committee are most solicitous to supply. But the inadequacy of the means, of either kind, at their disposal, renders it impracticable

fully to answer the call. One additional Missionary has just departed for Calcutta, who will probably be added to the Kishnaghur Mission; but how far short does this come of the pressing wants of the Mission! Large pecuniary aid is also demanded for buildings, and other contingencies, which the financial situation of the Society, and the urgent claims of other Missions, render it difficult to supply. Encouraged, however, by the blessing which has hitherto so largely rested on the Society's labours, the Committee *go forward*, trusting in the GREAT HEAD OF THE CHURCH for all needful supplies; and again commend this cheering field of Missionary Effort to the prayers of all those *who love our Lord Jesus Christ in sincerity*.

*Church Missionary House,
February 10, 1840.*





NEW-ZEALAND MISSION.

VISIT

OF THE

BISHOP OF AUSTRALIA

TO THE

Church Missionary Society's Mission

IN

NEW ZEALAND:

AND

NOTICES OF ITS STATE AND PROGRESS.



BISHOP OF AUSTRALIA'S VISIT.

THE point to which, under the Divine Blessing, the operations of the Church Missionary Society in New Zealand had been carried, made the Committee solicitous to acquire for the Mission the full privileges of a Christian Church, by participating in the benefits of the exercise of the Episcopal Office. With this view, the Committee, in 1836, entered into communication with the Lord Bishop of Australia, for the purpose of engaging his kind offices in furtherance of the object, by a visit to the Mission, at his convenience. The Bishop fully entered into the views of the Committee, and expressed his readiness to promote them so far as his situation would admit. His Lordship drew a distinction between his Episcopal functions as derived from Christ's Commission, and the authority for exercising

Ecclesiastical jurisdiction derived from the Crown. On this subject the Bishop thus expressed himself, in a Letter to the Committee, dated August 11, 1837:—

The Corresponding Committee here have made me acquainted with the communications which they have received from the Parent Society, expressive of their desire that I should render to them the friendly office of visiting their Missions in New Zealand; and I yesterday had from the Rev. W. Cowper, by direction from the Corresponding Committee, a direct application of the same tendency. I am gratified to find, that, in proposing to undertake the service in question, I have but anticipated the wishes of the Church Missionary Society, and that their views and my own, with respect to the character under which a Bishop may appear beyond the limits of his own Diocese, are so entirely in accordance. Upon the most attentive consideration of the subject, I adhere to the conclusion, that Episcopal jurisdiction can be exercised only over the extent of territory which it may please the King, as Temporal Head of the Church, to appoint for such individual Bishop; but that Episcopal Offices, such as Confirmation, the Conferring of Orders, or Consecration of Churches or Burial-grounds, may

be allowably fulfilled by any Bishop, wheresoever he shall find a portion of the Church of Christ unprovided for with its own proper superior, by whom these offices should be undertaken.

Circumstances connected with the Australian Diocese delayed the Bishop's departure to New Zealand till December 1838. After his Lordship's return to Sydney, he addressed to the Committee the following interesting communication, in which he fully details his views respecting the Mission :—

Sydney, New South-Wales,
March 28, 1839.

REV. SIR,

Although several weeks have elapsed since my return from my late voyage, in the course of which I fulfilled my long-cherished intention of visiting the Missionary Settlements in New Zealand, the constant occupation which I have since found in discharging the arrears which had accumulated during my absence, and the necessity of keeping up a correspondence with all parts of the Diocese, have hitherto prevented my forwarding that Report of my proceedings which, I am persuaded, the Society will be anxious to receive.

Arrival and Reception at the Bay of Islands.

I employ my first interval of comparative leisure in acquainting you, for the Society's information, that I embarked on Wednesday, December 12, 1838, on board H.M. S. "Pelorus," commanded by Capt. Francis Harding; who, at my request, had obligingly consented to afford me a passage to the various points which I was desirous of visiting. On the following day we left this harbour; and on the morning of Friday, 21st December, anchored in the Bay of Islands, having experienced no incident worthy of observation during the passage. The Rev. O. Hadfield—whom, on the recommendation of the Society, I had, at my late Ordination, admitted to Deacon's Orders—accompanied me; and I was gratified by observing the perceptible benefit which his health had already derived from change of climate. The Rev. R. Maunsell, whose station is at Manukau, to the southward, happened at this time to be at the Bay of Islands, on account of the state of Mrs. Maunsell's health; and was so kind as to receive me on my landing, the day following, at the house of the Resident, James Busby, Esq. Several other members of the Mission were also present on the occasion; and I received from all a friendly reception and cordial welcome, which afforded me great encouragement.

The Rev. Henry Williams, I found, was absent; having undertaken a voyage to the neighbourhood of East Cape, in the hope of composing some serious differences which had arisen among the tribes there, and of preventing their proceeding to extremities, and thereby alarming or endangering the residents attached to the Missionary Stations in the neighbourhood of those contests. The Rev. W. Williams came over from Waimate, as soon as the intelligence of our arrival reached him.

Feelings on Ministering in the Chapel at Paihiá

On Sunday the 23d, the Captain of the "Pelorus" sent his boat to convey me to the Chapel at Paihiá. It is merely a cottage of unpretending appearance; but not incommodiously fitted up. The very appearance of a place of Christian Worship on those shores was marvellous in my eyes, and excited feelings and thoughts of peculiar and earnest interest. There was a degree of repose and quietness in the scene, which seemed to betoken that this was indeed the Sabbath Day: and I am not ashamed of acknowledging myself to be so much under the influence of external objects, as to have felt a calm shed over my mind by the sight of the green turf, and the scent of the sweetbriar hedges which surround this humble temple:

and I took part in the Service, and preached there, much supported by hopes, which I pray to a God of infinite mercy may be realised, on behalf of the hitherto ignorant and barbarous Natives of this land, many of whom attended the Service.

Fatal Prevalence of Influenza.

The numbers, however, both of Natives and Europeans, present on this occasion, were considerably under the usual average, as I understood; so many being prevented attending as usual by the general prevalence of a disease termed Influenza; which, when we quitted Port Jackson, was raging in most parts of New South-Wales, and in an equal degree throughout the island of Van Diemen's Land. Its effect upon the constitution of the Natives in New Zealand appears to exceed in virulence even that to which the Europeans are exposed; although in the families of the Missionaries, and of the English Settlers in general, very great distress and suffering are occasioned by this very prevalent disorder. In every house there were some disabled; and in some families, every individual was attacked, so as to put a stop to every ordinary domestic proceeding. As it affects the Natives, I shall have further observations to offer upon the subject of this disease, before I conclude this Letter.

It will be unnecessary to trouble the Society with a detail of my personal proceedings, further than by stating, that during my stay in the Bay of Islands, I made excursions to visit the Settlements at Kerikeri and Waimate; and also to the Kauakaua, where there is a large assemblage of Converted Natives. I officiated again at Paihiá on Christmas Day; which completed the 24th year of the establishment of the Mission; my venerated friend Mr. Marsden having landed on the 24th December 1814, and preached his first sermon on the beach, on the day following—the festival of the Nativity. Mr. King, who was then present, is still alive, and in the enjoyment of good health; and recalled that impressive scene with animated recollection. On Sundays 30th December and 6th January, I also took part in the Services of the Missionary Chapel; and on the last of these days, being the day of the Epiphany, and therefore a most appropriate occasion, I, in the same place, conferred Priest's Orders on Mr. Hadfield. * * * * In the Ordination Service I was assisted by the Rev. Henry Williams, who had arrived at home after an absence of two months, the Rev. W. Williams, and the Rev. R. Maunsell. The feelings excited in the minds of all present, on this solemn occasion, were most gratifying; and to themselves, I trust,

would afford permanent benefit. I was thankful to have such an opportunity given of showing them the nature of our Orders, and our Apostolical mode of conveying the Ministerial Office.

The Rite of Confirmation administered to Europeans and Natives.

Another duty, scarcely less edifying, devolved on me, in administering the Ordinance of Confirmation to about twenty young persons of European parentage, and to double that number of adult New Zealanders, Converts of the Missionaries. In the case of the former class, there could be no doubt of their being suitably prepared, and grounded in the rudiments of Religious Knowledge, as required by our Rubrics; consisting, as they did principally, of children of the Missionaries themselves, or of those who were living in habits of close intimacy and intercourse with them. The appearance of these young persons was pleasing and interesting; their demeanour unassuming; becomingly serious, without any mixture of affectation; and their almost total unacquaintance with the world giving them a simplicity of manner which forcibly attracts esteem. It was also gratifying to observe the readiness of the parents to present their children for

the reception of this becoming Ordinance; proving, that they had not, through long disuse, lost their feeling of the advantage which even the most spiritually-minded may derive from the faithful and pious use of external Services. It was not possible for me to decide, with equal certainty or confidence, upon the actual fitness, in point of preparation, of the native candidates; but they were carefully and perseveringly examined by the Clergymen, as to their degree of acquaintance with the Creed, the Lord's Prayer, and the Commandments: they were living in all apparent godliness and honesty, under the constant observation, it may be said, of the entire Mission; and no evil heart of unbelief had betrayed itself among them: and they drew near in a very earnest and humble spirit, desiring to partake of this rite as a means of grace; the nature of it having been previously explained to them in the fullest terms. I therefore—with, I trust, not a misplaced confidence—laid my hands on them, receiving from them the personal ratification of the promises made in their baptism; and I regard the day, on which this full admission of them into the fold of Christ took place, as marking a very memorable era, both in my own life, and in the annals of the New-Zealand Church. God grant that they may indeed

daily increase in His Holy Spirit more and more, until they come to His everlasting kingdom ! The Service of Confirmation was translated into the New-Zealand Language, and a sufficient number of copies printed at the Mission Press, preparatory to the day of that ceremonial. The same was done with regard to the Form for Consecrating a Church-yard ; and I employed it in the consecration of the burial-grounds, both at Paihía and Kororarika. I likewise appointed the Rev. Messrs. Williams to act as my Surrogates, for granting marriage-licenses ; the want of which is very inconveniently felt, and affords encouragement to the irregular celebration of marriage-rites, which it is desirable not to have introduced.

Visit to the Stations on the Thames.

After departing from the Bay of Islands, we proceeded to the River Thames ; where I found Mr. Fairburn established as a Missionary, and, with the aid of his wife and daughter, imparting instruction to a large number of Natives, both male and female. At the particular desire of Mr. Fairburn, I confirmed his children. I also baptized an infant, born of New-Zealand parents, who had been given by its mother, before her death, to the charge of Mrs. Fairburn ; and a middle-aged native woman, then lying in a state of great exhaustion and apparent danger

on a sick bed : she had long known the way of Salvation, and had much desired the privilege of Baptism, which she now received with a meek and quiet spirit. The hut in which this took place was pretty full of Natives, who appeared to look with much interest on what was being done : they were very quiet, and respectful. I read the Baptismal Service in their own tongue ; with sufficient correctness, I trust, to make myself intelligible among them ;—and if so, God may graciously permit their remembrance of that occurrence to turn hereafter to a profitable account in His service. It was my earnest wish to have visited Tauranga, where the Rev. A. N. Brown is stationed ; as well as Manukau, Waikato, and other Stations to the Southward ; including the East Cape, where it is proposed, on the arrival of the Rev. R. Taylor from Sydney, to form a New Establishment : but Captain Harding felt, that, from the nature of the service he was upon, he could not with propriety prolong his absence from Sydney to the extent that would be necessary to accomplish all this ; and therefore on the 11th of January we sailed from the Thames for Norfolk Island, which also I proposed to visit.

Conclusions formed on a view of the Mission.

Having rendered this short account of the

principal incidents during my residence in New Zealand, I shall now offer to the notice of the Society those conclusions, with regard to the present state and future prospects of their Mission, which I was enabled to form, through the exercise of my judgment upon all which presented itself to my observation. In thus proceeding, I shall use great plainness of speech. —It is in my power, I think, effectually to contradict the assertions of the adversary and the scoffer, who have sometimes gone the length of affirming that the attempt to Christianize the people of this nation has been a failure,—that nothing has been done. On the other hand, I shall not suffer my admiration of that which has really been effected, to hurry me into an unqualified approval of every thing connected with the establishment of the Mission, or the operations of the Missionaries; nor to deter me from pointing out any particulars in which I think there is room for improvement.

Testimony to the Missionaries.

First, with regard to the Missionaries of the Society, I must offer a very sincere and willing testimony of their maintaining a conversation such as becomes the Gospel of Christ, and the relation in which they stand to it, as the professed guides and instructors of those who are,

by their agency, to be retrieved from the service of sin. Their habits of life are devotional: they are not puffed up with self-estimation; but appeared, to me, willing to learn, as well as apt to teach: and among themselves, they appear to be drawn together by a spirit of harmony, which is, I hope, the sincere effusion of their hearts; prompted by that spirit, of which love, gentleness, and goodness, are among the most delightful fruits. It is upon the continuance of this spirit among themselves that I raise my principal expectations of their continued success among the Natives. Without unanimity, there can be no successful combination of their exertions; nor is any blessing upon them to be hoped for, such as has hitherto visibly attended them, and in a very ample measure.

Very considerable Number of Converts.

At every Station which I personally visited, the Converts were so numerous, as to bear a very visible and considerable proportion to the entire population; and I had sufficient testimony to convince me that the same state of things prevailed at other places, which it was not in my power to reach. As the result of my inspection, I should state, that in most of the Native Villages, called Pas, in which

the Missionaries have a footing, there is a Building, containing one room, superior in fabric and dimensions to the native residences ; which appears to be set apart as their place for assembling for religious worship, or to read the Scriptures, or to receive the exhortations of the Missionaries. In these buildings generally, but sometimes in the open air, the Christian Classes were assembled before me. The grey-haired man and the aged woman took their places, to read and to undergo examination, among their descendants of the second and third generations. The Chief and the Slave stood side by side, with the same Holy Volume in their hands ; and exerted their endeavours each to surpass the other, in returning proper answers to the questions put to them concerning what they had been reading. These assemblages I encouraged, on all occasions ; not only from the pleasure which the exhibition itself afforded, but because I was thus enabled, in the most certain and satisfactory way, to probe the extent of their attainments and improvements. The experience thus acquired, has induced me to adopt the habit of applying the term "Converts" to those alone, for many such I found there were, who, in the apparent sincerity of their convictions, and in the sufficiency of their information, compared

with their opportunities of acquiring it, may be considered Christians indeed. They have, as the Society is probably informed, the whole, I believe, of the Liturgy in their own language; accompanied, for several years past, with portions of the New Testament.

*Testimony to the Translation of the New
Testament.*

But a very great work has been accomplished, in now providing them with a Translation of the whole Volume; copies of which are distributed to such as are likely to employ them well, as rapidly as, with the limited means in their possession, the Missionaries are able to have them bound. This Translation will ever remain a monument of laborious and well-directed piety. My acquaintance with the language was not sufficient to enable me critically to judge of its fidelity to the original; but, in my conversations with the Rev. W. Williams, the principal agent in this great work, I availed myself of every opportunity to ascertain the exact literal rendering of any passages which chanced to be the subjects of our immediate attention: and upon inquiring, which I did very closely, into his reasons for adopting particular words or phrases to express the sense of the original, I was gratified to

find that he was invariably prepared with a reason; and my impression is, that where there were conflicting reasons, each carrying weight, he had generally given the preference to that which deserved it.

Improvement of Character in Converted Natives.

In speaking of the character of the Converted Natives, I express most unequivocally my persuasion, that it has been improved, in comparison with the original disposition, by their acquaintance with the truths of the Gospel. Their haughty self-will, their rapacity, furiousness, and sanguinary inclination, have been softened—I may even say, eradicated; and their superstitious opinions have given place, in many instances, to a correct apprehension of the spiritual tendencies of the Gospel.

The remaining Evils of their Character to be more vigorously reformed.

Their chief remaining vices appeared, to me, to be indolence, duplicity, and covetousness. The source of all these may probably be found in the ability of the Missionaries and other Europeans to supply their limited wants, in return for a very moderate amount of labour; and it is a natural, perhaps necessary, consequence, that they should anxiously desire the possession of

articles so strange, and at the same time so valuable to them, as the Europeans have to offer; as well as that, through their prevailing anxiety to obtain those much-coveted conveniences, they should adopt a fawning and submissive air toward those who have the means of bestowing them. They retain too much—considering what intercourse they have enjoyed with the English—of their native lounging and dirty habits. I do not think that we met with a single instance, during our stay, of one man who had done a fair day's work, according to an Englishman's reckoning; but they sit about from morning till night—I am speaking of the neighbourhood of the Bay of Islands—and occupy themselves, most perseveringly, in doing nothing. In the Thames, I thought, or hoped, that I saw symptoms of a more industrious disposition. I did not scruple to inform the Missionaries of my opinion, that they were to blame in suffering their followers to continue this degrading and mischievous course. Their disposition to allow slovenliness and neglect to prevail, was manifested even in some of the Places of Worship, and in their Native Villages, which were slovenly, and even filthy, in a degree which excited my regret and displeasure. The Missionaries allege, that they cannot insist upon a reform of these admitted

blemishes, without a risk of disgusting and alienating the Natives, who delight in dirt and disorder. But it appears to me, that this is a short-sighted policy; more likely, than not, to confirm the nation in habits of the kind here alluded to; and which must be broken off, before the New Zealanders can ever form a community worthy to be ranked among civilized Christian Nations. They can labour well, it is evident, if properly trained by the influence of superior understandings, and encouraged by the personal example of those to whom they look almost as Beings of a superior race. They are of a joyous, yet reflective turn; pleased to be instructed; humble in listening to exhortation; very quick and ingenious in tracing the analogies of Religion by comparing spiritual things with spiritual; amenable, apparently, to the use of those outward forms which are necessary to conduct all things with decency and order; yet sensible, so far as I could judge, that these did not form the substance of Religion, but that it was something altogether different. Some of them, I think, are deeply and unfeignedly devout. Such I noticed, especially, at the Kauakaua and Maraetai: though I ought by no means to deny the occurrence of proportionate instances at the other Stations.

Rapid Diminution of the Natives.

The great problem at present, I think, is, how they may be preserved, to form a Christian Nation; for such, if they be preserved, they assuredly should become. But, in mournful sincerity of heart, I express my own opinion, that their numbers have diminished in a fearful ratio since our first connexion with them; and that unless preventive measures can be suggested, the race is wearing out, and will, at no very remote period, altogether disappear. The Missionaries refer to instances throughout the country, where the numbers of Natives are less by one-third, or even one-half, than they were on the first establishment of Europeans being formed. It presented itself to me as a most remarkable circumstance, that wherever we went, the children were very few; very few, indeed, compared with the number of adults; and compared also with the proportion of children among the Missionaries themselves, who have generally large families.

Difficulty of ascertaining the causes of this Diminution.

To what causes this disparity could be attributed, I was diligent in endeavouring to ascertain; but came away without receiving satisfaction. The effect of wars is spoken of, as

accounting for the diminution of the population. But any one, who reflects for a moment, must be sensible that the wars of the present generation are mere bloodless skirmishes, compared with the combats of their forefathers. The introduction of fire-arms has tended much to abate the effusion of blood. Formerly, the hostile bands marched front to front, and with their native weapons almost every man slew or wounded his opponent; so that the slaughter was quite tremendous. But now they are, generally speaking, content with firing from a distance, without doing one another much harm. I was assured, indeed, by an eye-witness of some of the latest conflicts in the Bay of Islands, that he had known many thousand shots to be fired, and, as the result of all this, no more than five or six on each side to be wounded. It seems, indeed, very clear, that the population was greatest when wars were most sanguinary; and is declining most rapidly where wars are nearly extinct. The practice of infanticide I hope, and believe, does not prevail among any who are Christians by profession; but in their native state, there can be no doubt that it does prevail. I think that the very infant which I baptized had been saved from death by its mother's hands, through the interposition of Mrs. Fairburn, giving clothing

for the child; the want of which would have led to the desperate determination of destroying it as soon as born. If it were not this very infant, yet I am quite sure that an instance of that nature was related to me, and mentioned as having many parallels. Cannibalism, among those who associate much with Europeans, and especially among those under instruction by the Missionaries, may be considered as extinct. I believe that the people whom I chiefly saw had no more disposition to devour one another, or any one else, than the same number of our own countrymen would have felt. How, therefore, to account for the perceptible and unceasing diminution of their numbers, I am utterly at a loss. The epidemic which was raging while I was there, and which had visited them in former years, appeared, undoubtedly, to lay very serious hold upon their constitutions; rapidly prostrating their strength, and, I have no doubt, laying the foundation of other fatal disorders. So deeply was I impressed with the persuasion that deficiency of proper nourishment formed one very sensible cause of their falling victims to this insidious disorder, that I solicited Captain Harding to leave with the Missionaries such stores of flour, sugar, and rice, as could be spared from his ship, engaging to replace the same on

our return to Port Jackson; and I left a small supply of money for the purchase of similar articles, and of animal food, for the use of the sick and convalescent. These measures were adopted in conformity with the judgment of Mr. Ford, the surgeon attached to the Mission, and of the surgeon of the Pelorus, T. H. Nation, Esq.; who most obligingly, at my request, visited and prescribed for the sick, and furnished a supply of medicines for the most urgent cases. On my return hither, I preached a Sermon in St. James's Church, Sydney, on behalf of the suffering people whom I had visited; and the same thing was done at St. Philip's Church, by the Rev. W. Cowper. The amount of the Collections was sufficient to cover the entire expenses which had been incurred by me; and to enable us to despatch a further small supply of medicines and necessary comforts, which I earnestly hope will fulfil the benevolent purpose of those who charitably furnished the means of supplying them. My opinion is, in a few words, that the general state of health among the Natives is not satisfactory; that there is some cause, not very obvious, by which their constitutions are undermined; that the investigation of that cause has not been pursued with due energy, or attention to system; and that the wants of the Natives, in point of clothing

warmth, and comfort, especially during the winter season, deserve and demand the attention of the Church Missionary Society, and of its charitable supporters, who can feel for the situation of these, their destitute Brethren.

Pressing Need of more Missionaries.

It will probably be expected by the Society, that I should offer some remarks upon the constitution of the Mission, and its adaptation and probable sufficiency to accomplish the great and holy purposes of its establishment. I have already spoken my sentiments as to the general character and deportment of the Missionaries; in which observations, I should wish it to be understood, it is my intention to include the Lay Catechists no less than the Clergy. All appeared to me, so far as I was able to judge, to be animated by a good spirit, and a desire, according to their several abilities, to work the work of God. I am, however, in duty bound to state my persuasion, that the present Missionary Body is inadequate to the successful prosecution of that work and labour of love upon which their cares are bestowed. Indeed, they do not occupy, to the uttermost, even their present limits; and these require to be extended day by day, so that the necessity for additional help is becoming constantly more

urgent. The Society has been informed that Mr. Hadfield was added to their number while I remained; and since that time the Rev. R. Taylor has proceeded to join the establishment. The services of one of these gentlemen must, however, be absorbed by the charge of educating the sons of Missionaries; and the other will be required to institute a new Missionary Station at the East Cape, where there appears to be a most favourable opening. The Mission, therefore, within its present limits, will continue as inefficiently supplied with Clergymen for Missionary purposes as before; and it is most earnestly to be desired, for the sake of the high and eternal interests which are at stake, that this deficiency should not be suffered to continue. The Natives have now, to a certain extent, been christianized, through the power of the Holy Spirit accompanying the efforts of their Teachers; and have hitherto lived in that simple and confident reliance on the truth and sufficiency of the doctrines taught them, and in that spirit of dutiful reverence for their Teachers, the continuance of which was most earnestly to be desired; as such principles, united with liberty to search the Scriptures, would best have insured to them the enjoyment of the peaceable fruits of righteousness. But it is easy to foresee, that this portion

of Christ's flock cannot long continue; if it be even now exempt from the aggressions of that spirit, concerning which, no less truly than of the Gospel, it may be said, that its sound is gone into all lands, and its words unto the ends of the earth. * * * * If we are to contend successfully, it must be by a prudent use of those means to which God has promised and annexed His blessing, for the propagation of Christian Truth; that is to say, we must not spare the agency of the Word, the Ministry, and the Sacraments; accompanying them with our prayers, that they may be attended by that grace and power, through which alone they can be made effective instruments to build up this people in our most holy Faith, as it was once delivered to the saints.

In my conferences with the Missionaries, I found but one opinion prevailing as to the necessity of an immediate increase of the number of Clergymen. Many Stations are, from necessity, left without a resident Minister; and the occasional visits which may be paid cannot be of that frequency or that duration which are necessary to make them fully profitable. The administration of the Sacraments is neither satisfactory to those who officiate; nor so serviceable, it may be feared, as it ought to be, to those who partake of them; because the parties, being associated only during a very

brief interval, are comparatively unknown to each other : and there cannot be that feeling of confidence on the one hand, nor that knowledge of individual character on the other, upon which the benefit of pastoral superintendence principally depends ; neither can the services of Lay Catechists effectually supply the void between such Ministerial visits. * * * * The Church of England requires to be planted there, in the full integrity of its system ; its Ordinances administered by a Clergy duly ordained ; and the Clergy themselves subject to regular Ecclesiastical Authority. I beg it may be understood, that I do not make these observations with any reference to the Lay Missionaries now in the employment of the Society ; all of whom, so far as I can venture to pronounce a judgment, have proved themselves zealous and faithful men. * * * * In considering the means of augmenting the number of Ordained Ministers, some consideration was given by me, in conversation principally with the Rev. Messrs. W. Williams and Maunsell, to the practicability of admitting any of the Catechists to Holy Orders. I confined myself to expressing my conviction of the eligibility of this proceeding, under certain supposed circumstances ; but forbore to pledge myself, until I should have an opportunity of consulting the feelings of the Society upon the subject, and of profiting by their

knowledge of the character and attainments of the individuals who might probably be proposed to me as candidates for the sacred office.

The warm Interest taken by the Bishop in the Mission.

I am happy in thinking, that, by my late visit to the Mission, a foundation of regard and confidence has been laid between the members of it and myself, which, through the Divine Blessing, may tend much to facilitate any future proceedings connected with its extension. Upon any subject concerning which the Society may be anxious to consult me, I shall always be prepared to offer the most candid opinion, and to give the best advice in my power. My heart and hope are fixed earnestly upon the success of this holy undertaking ; the fruit of which, I trust, will be to spread abroad the knowledge of the Truth, and to bring many souls to eternal salvation, happiness, and glory, through our Lord Jesus Christ.

Praying earnestly that the endeavours of the Society may be blessed to the establishment of His kingdom in the hearts of men,

I remain, &c.

W. G. AUSTRALIA.

Missionaries' Address to the Bishop.

On occasion of the Bishop's Visit to New Zealand, the Missionaries of the So-

ciety presented to him the following Address, dated Paihía, Jan. 5, 1839 :—

We, the Clergy and Catechists labouring in connexion with the Church Missionary Society in this part of New Zealand, beg, on the part of ourselves and our Brethren, to express to your Lordship our high sense of the favour conferred upon us by your visit to this country. We hail, with much thankfulness, the landing of the first Protestant Bishop on these shores ; and we trust that your pastoral advice and exhortations, under God, will be made instrumental in promoting the cause of Christianity, both among the European and Native Population.

Though dwelling in a country independent of Britain, and which still, for the most part, is in a state of barbarism, we rejoice that the intimacy of union between ourselves and the Church, of which your Lordship is a Prelate, is unimpaired. Nations may draw boundary lines of separation, but the Church knows no distinction between Jew and Greek, Englishman and New Zealander ; and although our civil relations be different from those of members of your Lordship's immediate Diocese, yet we are thankful that the way is now open for us to look to your Lordship for all the benefits and privileges belonging to our Church, and which

your Lordship has so kindly undertaken to afford. Indeed, contemplating your Lordship's visit at the present juncture, we cannot but recognise the kind Providence of our Heavenly Father; who, when he had removed the respected and beloved Founder of this Mission, inclined your Lordship to take a paternal interest in its welfare.

We much regret that your many engagements and other circumstances do not allow your visit to be extended to the whole of our Stations, and that the sickness now prevailing will not permit us to place before you satisfactorily the real state of our Mission.

We trust, however, that your visits to this island will be renewed, and that your Lordship may have abundant reason to rejoice in the progress of that work which is now but in its infancy.

Praying that your Lordship may be returned in safety to your family and to your Diocese, through the guardian care of our gracious Master, and that an abundant blessing may continue to rest upon your labours, we remain, &c.

H. WILLIAMS.	R. MAUNSELL.	C. BAKER.
J. KING.	W. COLENZO.	S. H. FORD.
J. KEMP.	W. WADE.	W. WILLIAMS.
G. CLARKE.		

The Reply of the Bishop.

To this Address the Bishop returned the following reply, bearing date also January 5, 1839 :—

To the Rev. the Clergy and the Missionaries
in connexion with the Church Missionary
Society in New Zealand.

My Rev. Brethren, and Brethren—

Considering the relation in which we stand toward each other, our meeting here upon the present occasion is a remarkable and providential occurrence. None of us, surely, can fail to regard it as forming a stage of gradual advancement toward the accomplishment of our Saviour's purpose, that His Gospel should be preached to all nations. I am gratified by your reference to my coming among you, in succession, as it were, to that justly venerated man, and faithful servant of Christ, the late Rev. Samuel Marsden; upon whom, during many years, the principal superintendence of this Mission devolved, and to whose zeal for the glory of his Maker, and unconquerable perseverance, under great personal privations, sacrifices, and dangers, it owes, next to God, its original establishment. Mr. Marsden was permitted to continue a sufficient length of time amongst us, to witness, in the establishment of

the See of Australia, a certain provision made for extending to its infant Church the full benefit of those gifts, which Christ ascended up on high that He might give to men, for the work of the Ministry, and for the edifying of His body, which is the Church. Through the blessing of its Great Head upon your Missionary Labours, and by the operation of the Holy Ghost giving the increase, a visible body of believers is here collected out of the dark places of Heathenism, to whom none of the outward ordinances and means of grace are now wanting. May they, being thus assisted, be doers of the Word, not hearers only ! At the same time a great door, and effectual, seems to be opened for the future progress of the doctrine of the Cross ; though here, as elsewhere, we are warned to expect, and must be prepared to encounter, many adversaries. O let us labour cordially and zealously, that there may be in this place, not only the outward and visible form of the Church, but an effective pledge of its influence, in the increase of the fruits of the Spirit ; which are, goodness, righteousness, and truth, adorning the lives of all who make profession of the faith of the Gospel !

For myself, my Brethren, I come among you without other commission or authority than that which, being first lodged in the Apostles,

is derived in succession from them unto every one rightly and canonically consecrated to the Episcopal Charge. Whatsoever directive functions I may exercise here are traced to no other origin than this; and your acceptance of me in this character is an unconstrained, purely spiritual act. In this I rejoice; as it may have the effect of rendering more apparent the true Apostolical foundation, constitution, and character of this blessed Church of England, to which we all belong; which I firmly believe that God has raised up, and am persuaded that He will preserve, if we be but true to our own engagements, to be a counterpoise to those perils on the right hand and on the left, by which—it requires not the gift of prophecy to foretell—every portion of the Church Militant upon earth must expect, sooner or later, to be tried. In connexion with the duty of watching over the Churches more peculiarly under my charge, I trust that time and opportunity may be afforded me, occasionally at least, to set in order the things that may be wanting here. With this assurance let me unite my thanks to you all, for the kindness shown to me since my arrival, and my earnest prayers for the welfare of the flock committed to your charge. On behalf of all connected with this Mission, and especially of yourselves and families, I offer my

supplication, that the Lord will bless you and keep you; the Lord make His face to shine upon you, and be gracious to you in forwarding your work and labour of love; the Lord lift up the light of His countenance upon you, and give you peace, both now and evermore.

Let me, I beseech you, enjoy the benefit of your continual prayers; and believe me to remain, My dear Brethren and Fellow-labourers,

Your very faithful friend,

WILLIAM G. AUSTRALIA.

Bishop's Address to the Baptized Natives.

Before the Bishop left New Zealand, he thus expressed his paternal regard toward those who, in that distant land, had been gathered into the Fold of Christ:—

To the Native Inhabitants of New Zealand, who are baptized into the Fellowship of Christ's Church.

DEARLY-BELOVED IN THE LORD—

Though you are sprung from a different family, and your forefathers long continued strangers to us and we to them, it affords me great satisfaction to call you Brethren, because you have entered into the fellowship of the same Gospel with ourselves. *Ye are all the Children of God by faith in Christ Jesus. For*

as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. It is with us a perpetual cause of joy, and a sufficient reward for all the labour that has been bestowed upon you, that you are become partakers of the *common salvation* through faith in the Son of God, Jesus Christ, who was preached among you by those Ministers through whom ye believed.

And surely it is impossible but that you must offer most devout and continual thanksgiving to God, when you reflect on the greatness of His mercy toward you, and on the wonderful change which He has thereby accomplished in your state, and in your hopes and prospects. For you may use exactly, in application to yourselves, those words of the Apostle: *We ourselves were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to His mercy, He saved us, by the washing of regeneration and renewing of the Holy Ghost, which He shed on us abundantly through Jesus Christ our Saviour; that, being justified*

by His grace, we should be made heirs, according to the hope of everlasting life. Wherefore, having come among you as the Bishop or Chief Pastor of the Church of which you are made members, I exhort you to remember all things that you have read in the Holy Scriptures concerning Jesus Christ our Lord, the only Son of God, “who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; he descended” to the place of departed spirits; “the third day he rose again from the dead; he ascended into heaven, and sitteth at the right hand of” the Father; from thence he shall come again to judge the quick and the dead. At whose coming all men shall rise again with their bodies, and shall give an account of their own works; and they that have done good shall go into life everlasting, and they that have done evil into everlasting fire. Remember, also, what Jesus Christ has enjoined you to practise, that you may prove that you have a true faith in Him, and are His Disciples indeed; that you love the Lord your God with all your heart, and soul, and mind, and strength; and love your neighbour as yourself: the proof of which is to be afforded by your being *merciful as your Father which is in heaven is merciful*, and by doing to all men as

you would that they should do unto you. Remember, that you are not your own, to live as you please, as you did before you named the name of Christ; but you are bought with the price of His precious blood, which He paid as a ransom for you, and therefore has a just claim to your obedience and services. It is my duty, and a principal part of my office, to remind you, that in your baptism you made a solemn promise that you would renounce the world, and the flesh, and the devil: and, by the laying on of my hands upon such of you as were suitably prepared and disposed, according to the custom practised by the Apostles of our Lord, I have endeavoured to stablish, strengthen, and settle you in this faith; praying, on behalf of every one of you, that God will defend you with His heavenly grace, that you may continue His for ever, and daily increase in His Holy Spirit more and more, until you come to His everlasting kingdom.

And now, with this prayer for your welfare, I bid you, my Christian Brethren, very heartily farewell; beseeching you to have these words of mine imprinted upon your hearts; to pray to God daily; to hallow His Sabbaths; to read His Holy Word; to continue stedfast in attending to the instructions of those Teachers from whom you first learned the words of Eternal

Life; not to dissemble before God, or them, but to live in the sincere practice of holiness, truth, and clarity, which they have taught you. Bear always in mind the coming of our Lord to judgment, and be in preparation for it: and, while you thus study to adorn the doctrine of God our Saviour in all things, may He sanctify, and bless, and preserve you, in body and soul, now and for ever. Amen.

W. G. AUSTRALIA.

Such were the results of the Bishop's visit to New Zealand.

The Committee most cordially concur in his Lordship's judgment, that "the Church of England requires to be planted in New Zealand in the full integrity of her system." The Committee have, in consequence, since the receipt of the Bishop's Letter, taken other steps directed to the attainment of this important object.

GENERAL STATE OF THE MISSION.

The Committee add a few extracts from the communications of the Missionaries, illustrative of the state and progress of the Mission.

Favourable Openings for extending the Mission.

The Rev. Henry Williams, writing from Paihía, at the end of the year 1838, thus describes the favourable prospect of forming new Stations on the south-eastern shore of the Island:—

Toward the end of October, I sailed with a party of Christian Natives, to establish them as Teachers at the East Cape and Turanga, among those distant tribes; and it was with feelings of much delight that I traversed that new and interesting field of labour. I found the Natives very numerous, when compared with those of this part of the island; and at all the Pas, both at the East Cape and Turanga, all seemed perfectly prepared to receive Christian Instruction. Their repeated and strong solicitations for Teachers evidently point out a loud and imperative call that the field should not be longer neglected. The visit paid to these places a twelvemonth since has had a very salutary effect. The demand for books was very great and general; and it was truly distressing to be obliged to turn away without the means of giving any relief. I distributed, in the course of my journey, 500 slates, and a few Early Lessons and Catechisms. Books I had none. Three of our Married Teachers were placed at the East Cape, and three at Turanga.

Progress of the Kaitaia Station.

Mr. Puckey, in a Letter dated March 4, 1839, thus describes the progress of the Kaitaia Station :—

The state of Religion at Kaitaia, I am happy to say, is on the increase. Since the commencement of this year, sixty adults and twenty infants have been received into the Church by the sacred rite of Baptism; and, upon the whole, I feel pleased as to their general demeanour. You would be much pleased to see the regularity maintained at several of the villages around us, in their strictness in attending to their morning and evening devotions; and I have known several instances of their praying privately in the bush, when they have not known that any one was within hearing. You ask, Do the Natives here seem to enjoy the Scriptures, and enter into the spirit of the Liturgy with energy? I can answer, with much satisfaction, that they do. They read them over and over again, with as great delight as they did at first. I know many who spend much of their leisure time in reading the Bible; and they read so much, that their books soon wear out. Many Natives here, with scarcely any assistance, have taught themselves to read. This speaks much for

them. Our school for men and boys is pretty well attended, generally; but on Monday Morning there are so many, that it keeps the person who has charge of it in continual close employment; and the benefit of education is to be seen at all the places of those who have been instructed. We have school every morning for the men and boys. In the forenoon the Infant School begins, and the Girls' School after dinner. Monday Evening is occupied in examining the baptized and thoughtful Natives. On Tuesday Evening we have a Prayer Meeting for the Natives, in our Chapel. On Wednesday Evening the baptized Natives hold a Prayer Meeting among themselves, at their respective houses. Thursday Evening is the only vacant evening of the week. Friday Evening is taken up with a Prayer Meeting in the Chapel. On Saturday Evening there is a Prayer Meeting at their own houses; and it is very often the case, that a number of them will sit up till cock-crowing, talking of what they may have heard at these Prayer Meetings.—May these little beginnings be only an earnest of that which the Lord may please to favour us, His unworthy servants, with seeing!

Although what I have said may be pleasing, with respect to our Natives, yet we are very often much perplexed to know what to do,

when we see those who have had most of our attention, backward and ungrateful, and seeming to stand still in the heavenly path. We have our times of adversity as well as of prosperity; but at all times it is needful for us to be up and doing. We feel very happy in our work, and thankful that the Lord should, in anywise whatever, have so helped us, His unworthy servants, to do any thing in His great work.

The principal Chief in the neighbourhood of Kaitaia having heard that it was in contemplation to remove the Missionaries to another Station, expostulates with the Committee in these affecting terms:—

“ Kaitaia, March 5, 1839.

“ Friends of the Committee—

“ Our hearts have been made dark. We do not like to have our candlesticks taken away. If the Committee strive to take away one of our candlesticks, we shall strive to keep him; and it will remain as a strife between us. If our candlesticks be taken away, and other fathers be given to us, we shall not understand. There is no one who labours with a child, and when it is brought forth does run away, and leave it to die for want of milk. The old men

of the Committee were very glad to have the young men come to occupy Kaitaia, and the young men came. Now stop, and wait the times when the evil shall come: then it will be very straight to take away our candlesticks.—Friends, it is a short time the body has to remain here, and we must look for the rest which Jesus Christ our Saviour has provided for us. If our candlesticks be taken away from before us, the sheep will all be scattered.—Friends, if there be two workmen on a piece of land, it may be finished; but if there be only one, it is unlikely. Now, if they be not pulled out from among us, light is near to our hearts, and we shall delight and rejoice in the Lord. Now it is best to bring to an end the striving for our Teachers, to pull them out. My friends in the body, if they be taken away, there will be no peace nor rest; but now we have peace and rest. There are plenty of Missionaries living at the Bay of Islands, and there are plenty of Ngapuhi Chiefs who have not yet believed, and who do nothing but sell land to the White People who come there. It is not good to come and take from so few. It is best to take from those of the Bay of Islands to go to Turanga. According to our native mode, it is not right, after one man has carried on a work, for another to come and finish it. We have no desire

at all that either of our Teachers should go to another place. The Word of God is growing up among those who have, as it were, been tied. The Church of God at Kaitaia is rising.

“ From Noble* PANAKAREAO,

“ Aku Kaitaia, near the North Cape.”

“ *To the Committee of England.*”

Mr. Joseph Matthews, Mr. Puckey's Associate at Kaitaia, thus describes the Writer of the above Letter, March 4, 1839 :—

Noble is an active Chief, and goes out continually among his fellow-countrymen, to teach them the Word of God. He is a very slow speaker ; very thoughtful as to what he says. He is very decided in his manner. Whenever he speaks, there is profound attention : this, however, is owing to his rank, more than to his abilities as an eloquent speaker. The Natives own Noble Panakareao as their Chief ; although each Rangitira [answering to our term Gentleman] is a Chief in his way. I will tell you the grand difference between a principal and a petty Chief. Panakareao has, by right of conquest, as well as by birth, the “ ki wainga ”— in English, the power to fight or to sit still. We have witnessed his power in this, and

* So named after the Rev. John *Noble* Coleman, Ventnor, Isle of Wight.

therefore we can speak. If any thing serious should happen, a word would be sufficient to gather all the tribes of the Rarawa; which would amount to 1400 or 1600 fighting-men. At the burial of his own father, when he expected that there would be much said about interring him after our fashion, he had a thousand Natives assembled in our Settlement. He is a young promising Chief. I met him yesterday on horseback, as he was riding out to hold Divine Service with his brother, who had long stood out against his entreaties.

It is scarcely necessary to say that the Committee have no intention of withdrawing the Missionaries from Kaitaia.

Christian Forbearance in a Native Convert.

Mr. J. Bedggood writes from Waimate—

I wish to give one instance of the effect of the Gospel upon the Natives. A few days ago, one of the carpenters, engaged to build the new Church, employed a Native to dig his garden. When he had done his work, he went into the carpenter's shop, to talk with him about his payment. The other carpenter, a cross, surly-tempered man, said to the Native, "Get you out of the shop; we want none of you fellows here!" The Native replied, "Don't be angry: I am come to talk with Benjamin." The fellow

said, "I shall be angry;" and, after a few words, began to ill-use the Native in a most barbarous manner; kicking him in the side, because he would not get up. The Native made no resistance till the man left off; when he jumped up, took the fellow by the throat, held him with one hand as a man would a child, and drew out a plane-iron tied on the top of a stick so as to form a little adze. "Now," said the Native, while he held it over his head, "you see your life is in my hand: you owe your life to the preaching of the Gospel: you see my arm is quite strong enough to kill you; and my arm is willing; but my heart is not, because I have heard the Missionaries preach the Gospel. If my heart were as dark as it was before I heard them preach, I should strike off your head." He did not return the blows, but made him pay a blanket for the insult.

Hopeful Death of a Chief.

Mr. R. Davis, Waimate, thus narrates the hopeful death of a Chief:—

Last evening I buried at Mawe a man who, I trust, was made a monument of divine mercy. He was a near relative of Hongi, the great Chief, and was doubtless one of the foremost in all daring wickedness during the murderous career of that New-Zealand Buonaparte. About

a year ago he came from Kororarika, and took up his abode in the district of Waimate. After a little time, as some of the party with whom he was connected had received the Gospel, he also manifested a desire to become acquainted with the nature of believing. When I first conversed with him, he told me that he thought it was quite out of his power to obtain forgiveness, on account of the many heinous sins which he had committed. After pointing out to him, as clearly as I could, the willingness of Christ to receive sinners, and the efficacy of His passion, he seemed to think that possibly he might be saved. His health at this time was delicate, and he appeared to be consumptive; but as he seemed to rally, it did not appear unlikely that he might live for several years. The Influenza, however, which has been very prevalent here during the last three months, effected his more speedy removal from this vale of tears. During the short space allotted to him, he did not make any great progress in the divine life, but appeared to be steady and regular. About five months ago he visited Kororarika, and conversed with the Chiefs there; and returned apparently much encouraged from the nature of the conversation, as some of them had manifested a desire to receive the Gospel. This circumstance, in connexion with his consistency

and steady perseverance, lead me to hope, that although he is now numbered with the dead, his lot is among the Saints. While he was able, he attended my Meetings on Tuesdays, and brought as many of his people with him as he could. When he could no longer visit me, I visited him. My last visit was on Saturday, when I was surprised to find him so near his end. I had not seen him for a fortnight, having been out among the people at Kaikohi and Otaua. I read part of John xiv. to him, and spoke a few words on the subject. It was a sweet season of heavenly enjoyment. We then engaged in prayer, and parted to meet no more on earth. As he appeared to be near his end, I requested the Rev. W. Williams to pay him a visit, and, if he thought proper, to administer Baptism. This was no sooner done, than the soul winged its way to the presence of its God. A considerable number of people attended the funeral, and I addressed them after the Service. The Burial-ground is to me a very interesting spot. It is the site on which the first building stood, and in which the tribe first assembled to hear the Word of Life. Many bodies are sleeping in the dust on that spot, awaiting the glorious Resurrection Morn; among which are Tupapa and Broughton: and while looking over the graves of those departed

Saints, my mind was carried forward to the contemplation of that glorious burst of sacred joy which shall arise from the spot when the last glad trump shall shake the earth and skies.

*The Rev. F. Wilkinson's Testimony to the
New-Zealand Mission.*

Mr. Wilkinson is a Chaplain on the New South-Wales Establishment. He visited New Zealand in 1837, and came from thence to England. On his arrival in London, he called at the Church Missionary House, in reference to this visit. He said that he had gone to New Zealand with the impression that the progress of the Mission had been exaggerated, and that he had therefore closely scrutinized its state ; but that, having thus personally investigated its circumstances with these views and feelings, he found that its actual advancement exceeded what had been represented in New South-Wales.

The following passages from Mr. Wilkinson's evidence before the Lords' Com-

mittee on the Islands of New Zealand, illustrate the progress of the Mission :—

“ ‘ Do you think that the Missionaries have been of great service in New Zealand ? ’

“ ‘ Of very great service ; immense service. I look upon the northern part of the Island as a Christian People. There are individuals who are not Christians ; but they are, generally, Christians. They observe the Sunday very strictly.’

“ ‘ Do you think the Missionaries have much influence with the Natives ? ’

“ ‘ Very great.’

“ ‘ They are willing to exercise it at all times, to make peace between the Natives ? ’

“ ‘ I think so, entirely.’

“ ‘ Your answer applies both to the Church Missionary Society and the Wesleyans ? ’

“ ‘ Both of them.’

“ ‘ Had you an opportunity of visiting any Schools which had been formed by the Missionaries ? ’

“ ‘ Yes ; I lived with Mr. Williams at Waimate, one of the Missionaries : his lady had a school, which I witnessed almost every day.’

“ ‘ Your opinion is, that the labour of the

Missionaries has effected a great deal of good in Christianizing the country?’

“ ‘ A very great deal. I was quite astonished. Though I had been so near them, I did not believe the extent to which it had gone.’

“ ‘ Had you an opportunity of observing whether, among the Natives who had not had the advantage of being visited at all by the Missionaries, there was any notion of Religion?’

“ ‘ The second night that I slept in the bush, in New Zealand, I came to a Native’s house, and was exceedingly tired. He begged of me to stop there, and made me very comfortable indeed. They gave me a clean blanket and plenty of fern to sleep on; which I did. After their supper (which was potatoes) they got their Book down (their Testament)—the most of them had a Testament—and read a chapter out of the Testament, and the family collected round, and afterward they knelt and prayed, and then we retired to rest. In the same way they began the day the next morning. That man was not a baptized Christian, but he was a Christian. I have seen him at the Service afterward; but he had not yet been baptized, nor any of his family. He belonged to the Church Missionary Stations at Wainate.

*The late Rev. S. Marsden's Testimony to the
State of the Mission in 1837.*

This venerable servant of Christ, the Father of the New-Zealand Mission, visited it for the fifth time in the beginning of 1837. Writing in April of that year, he thus describes the state of the Mission in the Bay of Islands, which had been commenced under his personal superintendence twenty-two years before.

When I left Hokianga, a number accompanied me—upward of seventy. Some met us from Waimate. We had to travel about forty miles, by land and water. The road lay through a very thick wood. The Natives carried me, on something like a hammock, for twenty miles. We reached Waimate as the sun went down; where we were kindly received by the Rev. W. Williams and his colleagues. One principal Chief, who has embraced the Gospel, and has been baptized, accompanied us all the way. He told me he was so unhappy at Hokianga, that he could not get to converse with me, from the crowds that attended; and that he had come to Waimate to speak with me. I found him to be a very intelligent man, and anxious to know the way to heaven. I met with num-

bers, wherever I went, who were anxious after the knowledge of God. I was much pleased to find, that, wherever I went, I found some who could read and write. The Church Service has been translated into the native language, with the Catechism, Hymns, and some other useful pieces. They are all fond of reading; and there are many who have never had an opportunity of attending the schools, who, nevertheless, can read. They teach one another in all parts of the country, from the North to the East Cape. The prospect of success to the Mission is very great. Since my arrival at the Missionary Station, I have not heard one oath spoken, either by European or Native. The Schools and Church are well attended; and the greatest order is observed among all classes.

In the midst of all the miseries of war, God is prospering the Mission. Since my arrival, I have visited many of the Stations within the compass of a hundred miles, and have observed that a wonderful change has taken place within the last seven years. The portions of the Sacred Scriptures which have been printed, have had a most astonishing effect. They are read by the Natives at every place at which I have been. The Natives teach one another, and find great pleasure in the Word of God, and carry

that sacred treasure with them wherever they go. Great numbers have been baptized, both Chiefs and their people. I have met with some very pious Chiefs, who have been invited by Pomare and Titore to join them in their present war, but they have refused. I met with one pious Chief who had been a great warrior, and was severely wounded in action the very day I arrived in New Zealand on my last visit; who informed me that Titore had sent for him, but that he would fight no more. I visited his Station: he has built a neat clean Place of Public Worship, which is visited by the Missionaries: in this he teaches school, as well as his son. I am at present at Waimate, which was formerly one of the most warlike districts in the island; and I could not learn that one individual had joined the contending parties. Waimate is the most moral and orderly place I ever was in. A great number of the inhabitants, for some miles, have been baptized, and live like Christians. There are neither riots nor drunkenness, neither swearing nor quarrels: but all is order and peace. The same effects I have observed to be produced by the Scriptures, and labours of the Missionaries, in other districts. My own mind has been exceedingly gratified with what I have seen and heard; and I have no doubt that New Zealand will become

a civilized nation. I consider the Missionaries, as a body, very pious, prudent, and laborious men; and that they and their children are walking in the admonition of the Lord, so as to make them a national blessing, when they have finished their labours.

State of the Mission in 1839.

A recent communication from the Mission presents the following encouraging view of its state in August last:—

At no period of the New-Zealand Mission have we ever seen more decisive evidences of the Lord's power and presence among us, than at the present time. The Natives around us, Tribe after Tribe, have embraced Christianity; and not a few are, I trust, the subjects of Divine Grace. A large number has been admitted to the Church by Baptism; and I have several interesting, pious young men in connexion with my congregation, who are waiting to proceed southward as Native Teachers. Two have already gone thither as such, and have conducted themselves with great propriety. The Schools at the Native Villages have been better attended; and the word of God is, I trust, consulted by the poor Natives on all subjects relating to their spiritual interests. I do esteem it an especial token for good, that the Word of

God was in circulation, and generally read, before the Papists were permitted to enter the country to sow their pernicious doctrine.

The progress and hopeful state of the Mission is also thus described by the Rev. W. Williams, in a Letter from Waimate, August 28th, 1839:—

I learnt to-day from a Settler, who has been trading in the Bay of Plenty, that at Opotika, where no Missionary has yet been, he witnessed the Natives assembling for Christian Worship, in a regular and orderly manner.

As I stated in my last, the whole line of coast from Wakatani, a little to the east of Tauranga, round the East Cape to Table Cape, requires immediate occupation. The way is, I trust, opening for a movement shortly. I hope to take twenty Native Teachers from among our most hopeful Christians; and it may please the Lord by means of them to carry on His work.

Whether I look at the work in our old Stations—not superficial work, but sound and solid, based on the Word of God; or whether I look at the more recent Stations of the Southern District, and the regular increase in their congregations and Schools; or look still further, beyond our labours, where Natives will have Christianity, whether we will give it or no;—

I am constrained to say, that the body was never in so healthy a state; that we in New Zealand never had greater cause for encouragement—nor the Church at home stronger ground for thankfulness. I therefore will *thank God, and take courage.*

Contrast between the Past and Present State of New Zealand.

The Missionaries, writing Aug. 9, 1838, thus contrast the past with the present state of New Zealand:—

It must be very obvious to every person who claims any acquaintance with the history of New Zealand and its inhabitants, that they are, in many respects, an altered people; and have become, from atrocious and savage cannibals, a partially civilized race of men. It is equally observable, that this great change of character is confined to those parts of the island brought under the influence of Missionary exertions, even where the Natives remain heathen, and make no profession of Christianity. We mean, that those in the precincts of our labours are not what they once were: they lay claim to different views and feelings from what they once had: there is something like compassion for suffering humanity, with some desire that their children should be better instructed and informed. It may, we think, be clearly shown,

that the line of conduct pursued by the principal part of the settlers has effected nothing to their present state, but rather tended to impede the work of civilization. The example generally set them by settlers has had a tendency to make the Natives more heathenish than they were previous to their taking up their residence among them. To what, then, but to the labours of the Missionaries, can we attribute the change that has taken place? Where there are no Missionaries, but only traders, settled, the New Zealander is still a cannibal, and a terror to those who live among them; whereas a stranger travels as peaceably and as securely on this part of the island as in civilized countries.

At the same period the Missionaries thus briefly sum up the results of the Mission :—

The number of adults admitted to the rite of Baptism, since the formation of the Mission, has been 553; of infants, 303; making a total of 838. The attendants on Public Worship are about 4070; the Communicants, being the average number of those only who attend, 213. Schools about 50, and Scholars 1600.

Imperfect State of New-Zealand Civilization.

Decisive, however, as are the proofs of

the beneficial effects of the Mission on the Natives of New Zealand, a long period must elapse before Christian principles, and Christian feelings, can displace inveterate habits—formed in a state of barbarism so unmitigated, that cannibalism universally prevailed—or fully repair the demoralizing consequences of a state of society in which a whole life has been spent, and conformably to which the entire character of the man, mental and physical, has been moulded. The Christian Native of New Zealand is not, therefore, to be compared with the Christian of privileged England; but rather with himself, as he was before the “*Messengers of the Churches*” appeared on his shores. This consideration, so necessary to be borne in mind in forming a fair and just estimate of the progress of Christianity in New Zealand, was urged by Mr. King, in September 1836. Mr. King is the Senior Catechist, and landed with Mr. Marsden in New Zealand in December 1814, when the Mission was commenced :—

A great change has been effected, and a great work is going on. At the same time, I would not be understood to mean that all, even of those who are baptized, have taken up all the manners and customs of the English. Some of our new friends come out (at least I should so conclude from their remarks) with the conviction that the work in New Zealand was done, and that they have only to give the finishing stroke. It requires the same patient continuance in well-doing, and in well-suffering, and in well-bearing the will of God as in former years; and without it, but little progress can be expected. When a Native begins to consider about his soul, and to seek salvation by Christ Jesus, he finds himself ignorant of every good thing, and knows not how to proceed; and he does not cast off all his sin and ignorance in a day, and become an enlightened and civilized Christian. You know it requires not only prayer and watchfulness, and the constant use of the means of grace, but a course of time, before many seekers are brought to a clear knowledge and an established faith and hope in Jesus Christ. If this be the case with one brought up in civilized life, under the sound of the Gospel, and under the laws of his own country, which forbid to steal, &c. on pain of

death, banishment, or confinement; what must be the case of a New Zealander, who has been from his childhood encouraged in every sin by his friends and neighbours, when he begins to discern a little light in the midst of darkness? Even when they are brought to know a little of divine things, how low must be their ideas of truth, honesty, and industry, I leave you to judge.

The Members of the Society will therefore see, that while there is abundant cause to "*give God the glory*" for what He has wrought among this *barbarous people* by the power of His grace, much, very much, remains to be done. While the Missionary is prosecuting his arduous and self-denying labours in New Zealand, let British Christians not *cease to pray for him*, that *the word of God may have free course and be glorified*, and that those who are *partakers of the heavenly calling* may grow *in grace*, till a Christian Church shall stand forth in New Zealand, fully enriched and blessed with the sanctifying grace of the Holy Ghost!

*Church-Missionary House,
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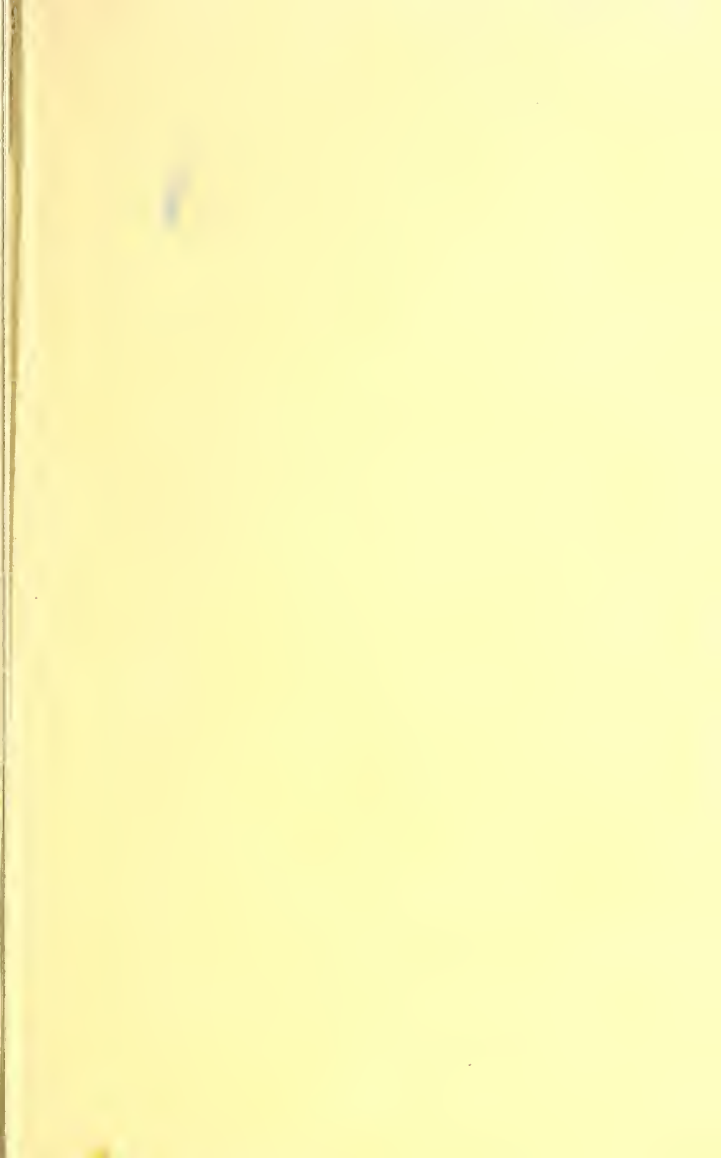
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